M 11 m1 Syn.8.53.46

The ſumme of the holy ſcrypture/ and ordynary of the Chriſten teachyng/ the trewe Chriſten faythe/ by the whyche we be all iuſtified. And of the vertue of baptyſme/ after the teachyng of the goſpel and of the apoſtles/ with an informacyon howe all eſtates ſhulde lyue/ accordynge to the goſpell.

C.14.4

Thomas Nugent

Syn/8.53.

62.... 2562,3

9 j 95

The prologue.

Syng that all persones can not rede or vnderstonde al bokes / to the entēt that euery man may knowe what is the foundacyon of all the scriptures / and what thinge they do teache vs. I haue shortly compyled in this present boke / the foundacyon & ỹ summe of ỹ holy scripture of ỹ which the heade and principall is ỹ faith frome whome procede hope and charite. To thenteut that euery mā may knowe / what he shall beleue / what he shall hope / and why he shall loue god / and howe god is our father / and we his children / and howe that we be enheriters of the kyngdome of god / as sheweth vnto vs saint Paul in all hys epistles in diuers chapiters / whiche be many tymes alleged / and recyted / in thys present boke. Also howe that without our merites we be iustified to thintēt that we shuld nat put our trust in our good workes / as dyd the Iues. Neuertheles albeit that I wryte in this boke that God iustifieth vs without our good workes and merites / it ys not myne entent to discounsell eny man to do good workes / but myne entēt is to teache all persones howe they shall do the workes / and that they shall not trust vpon theyr good workes / nor in them to seke theyr helthe / but all only in the fayth of Iesu Christe / & in the grace of god

Ro. 4. This faith had Abraham / as wryteth saint Paule vnto the Romayns. For Abraham beleued agaynst hope / in hope.

That is to saye, that whiche by mannes nature and vertue was impossible he beleued alwayes hyt shulde come to passe / euyn as god had promysed them. So must euery Christen lyue agaynste hope in hope / that is to say / hyt behoueth that he repute all hys good workes for synne / and thynke that if god wold iudge hym accordinge to his workes he myght not be saued. For if I haue done eny good hit is of God / and not of me / for I haue done it by the grace of God / and therby I deserue no rewarde. And if I haue done eny thinge of my selfe without the grace of god / hyt is ypocrisye and greate sinne / and therby I deserue euer lastynge deth / wherfore then shall I truste in my good workes / for I haue no good workes / all my goodnes belongeth to god. So shulde a christen humble hym selfe and repute all hys good workes for syn as truly they be. As sheweth
Esa. 64. vnto vs Esaye saying / all our righteousnes be as a clothe polluted with the floures af a woman. And when the person so distrusteth of hym selfe / & of hys good workes he shall hope agayn agaynst hope / and shall trust in the mercy of God / and shall beleue forthe on certaynly that he shalbe saued by cause of the worde of God. For god hath promysed to vs hys realme to all them / that truste in hym

hym/and God is faythfull and veritable in hys wordes/wherfore seynge that god hath promysed it vnto vs, let vs beleue it stedfastly, and haue ferme fayth that we shalbe saued not by our deseruyng/but by the promyses of god. And so it behoueth that euery Christen dispere and hope (as dyd Abraham) dyspeyre of hym selfe, and then a newe to trust in the worde of god. And these be the two thynges which the lawe and the gospell doth. The lawe maketh vs to dispeyre/ because that we neuer fulfyll the commaundementes of god. The gospell (that is to) say the grace of the newe testament/maketh vs agayn certeynly to hope and to trust. And for to teache these two thynges be writtē all the scriptures. The parson shall alwayes abyde in humylyte and alwayes thynke that if god wolde iudge hym accordyng to hys workes he shuld neaer come vnto helth. As sheweth vnto vs Jesue christ in. S. Luke sayng/ when ye haue done all the thynges whiche to you are cōmaunded say ye/we be vnprofytable seruauntes/we haue don but our dutye. And thys is the very Christen humylyte/as in thys present boke shalbe moze playnly declared. And if we can thus repute all our good workes for sinne/and in them to haue no maner of trust and then agayne beleue that we shalbe saued by the promises of god we be the chyldren of Abraham/of whome all the scriptures bere wytnesse that by hys

Luc. 17.

faith he was iustified / and gat helth. And for that cause he is called the father of beleuers and of the faithfull. And this is the fayth wherof I wryte here in this boke to thintet that all persones myght come to knowelege and know what is the Christen faith. Of the whiche all the scriptures do speake / and namely the Gospel after S. Joh̃n / and the epistell of S. Paul / for herin ds these two apostles comprehend all other scripture.

And for bicause that it behoueth that the parson beleue that fayth iustyfyeth hym / and not his workes I haue shortely cõpyled here and declared howe the fayth doth iustifye vs / and howe we be the children of God and howe we must serue our father by charite / and howe that we shall nothing doute of our helthe bycause of the wordes of God. And when a parson getteth this hope he learneth to bere pacyently all tribulacyon and aduersite for he knoweth that this life is not his lyfe / & hath great desyre after the other lyfe / and holdeth not this lyfe for his. And this maketh the fayth the whyche is alwayes affectuously attẽdaũt after Christ our spouse But he that hath not this fayth is al desolate when he hath myssfortune / and yf to hym it happen well he gyueth hym sylfe to Bolyptuousyte and synne. And for bicause he hath no hope of the euerlastyng lyfe he thynketh in hym selfe I wyl vse this lyfe as longe as it is lent me / And that he doth bycause he knoweth

knoweth not what our fayth is / and what our hope is and how that we be the chyldren of God.

To thintent therfore that none gyue hym selfe to syn by desperacyon I haue shortely compyled in this present boke / howe that we be iustified without our merytes. For when any person hath done his best wyth all his power. as I haue sayde / then let hym saye yet that he is an vnprofytable seruaunt. And the humble herte wherby he knowlegyth his imperfectiō maketh that his synnes / his euyll thoughtes and the fragylyte of his flesshe to hym be pardoned of God / and that lytell that he hath / god gyueth it hym of hym selfe and god is his iustice / that is to saye / God maketh him ryghtuous / for Jesu Christ hath satisfyed for vs vnto his heuenly father / for to come in socoure to our infirmyte. And this describeth saint Paule in his fyrste. viii. chapiters vnto the Romayns. and in the fyrst epistol vnto the Corynthyans and S. John in the seconde chaptre of his fyrst epistle. And of this mater treateth this present boke.

The last part of this boke sheweth howe al estates shulde lyue / if so be they wyll lyue accordynge to the gospel. Myne intent is not to reformme all estates as-well espirytuell as seculer. For of that I wyll not presume. But I shewe alonely by the scriptures how we shulde lyue if we wolde lyue accordynge to the gospell / to thentent

¶ The prologue.

That euery man may knowe / howe farre hys lyfe is seperate from the doctrine of Iesu Christ and that then with the grace of god he may amende and reforme hys lyfe hym selfe.

Neither teache I that one shulde not obey vnto the superiours or that the monkes shulde flye out of theyr monasteryes / but I teache them by what meane they shall knowe howe they shulde lyue / and whene they do not so lyue that then they knowledge theyr defautes / and do dylygence so to lyue. For ese were better before god an humble publican then an holy ypocryte for God regardeth nat what thyng thou doste outwardly / but howe thow arte ordeyned and disposed inwardly. whene a monke or a nonne lyueth well the lyfe is not euel.

¶ Of the foundacion of Christendome and fyrste what thynge the bapteme doth signifye.

The foũdacion of Christendome is the fayth which so fewe people haue perfectly, And yet alwayes we thinke al that we haue the very true fayth. Saint Paul ỹ worthy apostell dothe exhorte vs to no vertue so strongly as vnto the fayth. And he in all his epistels prayseth nothynge so moche as the faith. Therfor it must nedes be that it be a precious vertue for he wryteth not one epistle which is not full of fayth. we take the fayth for the begynnynge of christen lyfe, but truely he that hath perfayt faith the same hath not onely begõne the christen lyfe/ but hath fulefiled it. And this errour comith because we know not whate the fayth is/ nor what thynge a good christen ought to beleue for to be saued, we thynke that when we be baptised/ and when we beleue that god is god that then we shalbe saued. As wryteth. S. Marke saying. He that shall be- Mar.19
leue and shalbe baptysed shalbe saued, But he that beleueth not shalbe condemned. It is truth but among a thousand there is not one that knoweth what thynge the baptesme betokeneth nor what thinge he shall beleue.

The water of baptesme taketh not away our synne for then it were a precious water.

And then it behoued vs dayly to wasshe vs therin. Nether hath the water of the fountaine more vertue in hit sylfe then the water that rynneth in the ryuer of Ryne, for we may aswell baptyse in Ryne / as in the founte.

Act. 8. when saint Philyp baptised Eunuchus the seruaunt of Candace a quene of Ethyope (as wryteth saynt Luke in the actes of apostels) there was then no halowed water / nor candell nor salt / nor creame nether whyt abyte. But he baptysed hym in the fyrst water they came to vpon the way. Here by mayste thou percepue that the vertue of baptesme lyeth not in halowed water or in other outwarde thynges / that we haue at the font / but in the fayth onely. That is to say when any parson is baptised he must beleue stedfastly that his sinnes to hym ar pardoned & that he is made the chylde of god / and that god is become his father / and is made certayne that he shalbe saued. And is made partaker of the passyon of Christ wherof the baptesme hath his vertue.

And when one is baptised he is borne agayn and getteth another father / and other

Rom. 8. bretheren for god is made his father / and he is made the brother of Jesus Christe as writeth Saynt Paule vnto the Romayns where he calleth Christe a sonne fyrst begotte among other. And therfore is Christ called in the holy scripture the sonne fyrst begotten / for he is the fyrst chylde of his father / and we all are begotten afterward when we be baptysed

ſed. And therfore is the bapteſme called in the holy ſcripture the ſecounde natiuite. As wryteth ſaint Johñ in his goſpell. except one be borne agayne (ſayth Chriſt vnto Nicodemus) he may not entre into the kyngdome of heuen. For we be therby borne agayn/ and they that were the chyldren of the deuell by cauſe of the originall ſynne ar made the chyldren of God by bapteſme. As ſayth ſaint Paule. Chriſt hath healed vs by the bath of regeneracyon and renouacyon of the holy goſt. And vnto the Epheſyans. we were by nature the childzen of wrath but when we were deed Chriſt hath viuified vs agayn by his great loue/ And thys ſhalt thou vnderſtond in thys maner. Joña. 3. Ephe. 2.

There were ſumtyme. ii. Adams/ as writeth Saint Paule. The fyrſt Adam was our fyrſt father. The ſeconde and newe Adã was Jeſus Chriſte. For the ſynne of the olde Adam we were all chyldren of the deuel made thys owne and ſubiected vnto hym by our ſynne. The ſeconde Adam (that is to ſay Jeſus Chriſt) hath bought vs agayn/ and hath put vs in lybertie/ and hath made vs of the chyldren of deth/ chyldren of euerlaſtynge lyfe/ and of the chyldren of wrathe chyldren of grace. For Jeſu Chriſte hath by his deathe fought agaynſt the deuyl hath vaynquyſſhed the deuyll & dethe hath taken away all theyr vyght they had ouer vs.

How the whē we be baptiſed we be made-

parta

partakers of this grace / and so is it come to our profyt that Jesu christ dyed for vs. For (as I haue nowe sayd) the baptisme hath his vertue of the deth of Jesu chryst. Then when we be baptysed / we betoken that we wyll dye wyth Chryst / we betoken I say, that we wyll dye as vnto the lyfe passed as touchyng our synnes and euyll concupiscences, and that / as sayeth S. Pauke / we must walke in a newe lyfe. And therfore be we plonged vnder the water, to thintent that by the maner of spekinge / we shulde be here deed and buryed, as wryteth sainte Paule vnto the Romayns Rom. 9. Rom. 6. Rom. 6. Rom. 6

This lyfe here is of the worlde and of worldly thinges that is to say of thē / that be estraungers to God that haue no truste of the other lyfe to come. Neyther do they loke for it nor desyre it. Suche people ioy of this worlde / for the worlde with his vayne desyres and plesaunces belongeth to them. And they them selfe be also called the worlde in the holy scripture. As sayeth our lorde Christe in saint Johñ, be not of the worlde / but I haue chosen you from the worlde. And agayn. The worlde shalbe ioyous and you shalbe sory. Nowe call we all them worldy whiche be not monkes. Our lorde made a distinction betwene the worlde and his disciples before the monkes came into the whorlde. Wherfore they be not called the worlde in holy scrypture whych be not monkes, but all those that lyue after the flesshe whych desyre not here to dye wyth Jesu christ / and to be bedden here after to lyue with God. Also suche what soeuer they be are worldly be he monke or chanone / nonne or Syster / noble or vnnoble greate or smalle. For (as I haue sayed the lyfe of them whych appertayn to God is here hyd / and they seme to be deed before the worlde For they lyue not communely accordinge to the lyfe of the worlde. And therfore they be hated of the worlde / for they be not of the worlde / as sayeth the Gospell in this maner. They be nat of the worlde / for if they were of the worlde / the worlde

Joh. 15. and. 16.

Joh. 15. worlde surely wolde loue them as his owne. But for as mothe as they (accordynge to theyr promyse made at the fount of baptesme) do applye them selues to renounce the pleasures of the world & to dye wyth Christe in kyllyng of the desyres of the flesshe / and also are strongly against the appetites of the flesshe in other by ensample of theyr good lyuynge / therfore be they persecuted of the worlde.

And here by may we alwayes knowe the disciples & chyldren of God, yf they loue to gyther the one the other. And if they lyue not here after the lyfe of the world nor after the pleasure of the flesshe / and if they do not repute this lyfe for a lyfe but abyd wyth a ioyfull hart the comyng of our lord Jesu Christ. Then shall theyr lyfe be made open / and shal appere before God.

So shulde we all lyue here as though thys lyfe were not our lyfe. For we must abyde before God / & we may do none other thyng in this lyfe but fyght agaynste our euel desires / and learne to dye (for as the prophet Job. 2. Job sayth) the lyfe of man is a batayle vpon erth / that is to say a batayle in a goostely deth And thys do we promyse to do when we be baptysed / & we signifie euen the same / when we be plonged vnder the water.

¶ what thing the baptesme be tokeneth and howe it is but a sygne.

The. ii. Chapitre.

Then when we be baptised it behoueth vs to knowe surely and to beleue that all oure synnes to vs are pardoned and that we be made the chyldren of god. For god is become our father / and Jesus Christ our brother. And that same ryght that Jesus christ hath vnto the glory of his father haue we also gotten / for the bretheren haue egall ryght vnto theyr fathers goodes. And this haue we not gotten by our good. workes for we haue yet don no good, when we were baptysed. But this comyth holly by the grace of god and by our sayth / by that we put our hole trust in hym / and that we know lege hym for our lorde, and sauyour. And that we beleue all that he hath done and suffred for vs, for he dyed to make vs to lyue. He became lytel and poer to make vs greate and ryche. As sayth Saint Paul i this maner ye knowe the liberalyte of our lord Christ / whyche thoughe he were ryche yet for your sakes became poer that ye through his pouer tye myght be made ryche / for Jesus Chryst is holly gyuen to vs of his father to thentēt that he shulde make vs great ryche and happy by his deth. For we could not helpe our selues and therfore he was borne for vs. As sayth Esaie. Achylde is borne to vs. For we were all eganlly dettours / and bound to god / by the synne of Adam. 2. Cor. 8 Esay. 9.

Then whē we coulde not helpe our selfe

for asmoche as we were seruauntes and subiectes vnto the dyuell. god hath gyuen to vs ii. notable gyftes, and hath don .ii. thynges for the loue that he hath vnto vs. Fyrste that he hath bought vs and made vs fre from the deuyll and from our synnes. Secundly that he hath made vs his children and heryters of hys glorye and that all withcut our deseruinge. As sayde before the prophete / Esaye
Esa. 40 sayeng / The iniquite of Hierusalem (that is to saye of the men seynge by faythe peace in Jesu Christ) him is pardoned / and he hayth receyued of the and of the lorde god twyce as moche for all his synnes. And the pro-
Zacha. 9 phet Zacharie sayth also. Tourne you vnto defence / I wyll gyue you double as moche. In the whych places these .ii. Prophetes say that for our synnes / for the whyche we haue deserued dampnacion / we haue receyued of God .ii gyftes And therfore is there issued out of the syde of Jesu christ .ii. fountaynnes that is to say bloud and water. By his blonde he hath bought vs agayn from the deuyll. By the water he hath wasshed and purged vs whyche were defyled and in fecte. For to offer vs pure and clene vnto his father. As sayeth saynt Paule vnto the Ephesyans. He
Ephe. 5. hath gyuen hym selfe for vs an offering / and a sacrifyce or a swete sauioure to god. And the water of the font doth nowe betoken the water of the syde of Jesu christ. In thy water be we purged and sanctifyed by our faythe.

to thin-

to thyntent that we shulde come pure & clene before god the father / whiche hath receyued vs for his children / and hath made vs enherytours of his glorye / with his sonne Jesu christe our brother. And this is the grace the which comyth to vs and is gyuen at the fount of baptesme.

But to thintent that we shulde nat be vnkynde / therfore for this grace we do bynde our selues agayn and pelde vs vnto hym, promysynge that we wyll serue hym / and denye the deuyll / and all his temptacion / pompe, and counsell / and that we wyll serue Christe crucifyed for vs / and vpon this promyse receyue we our name / and god hath wrpten vs as in a rolle for his champyõs and seruaũtes / and so be we made prorre to god. For he is our father / and we be his chyldren.

This baptesme was fygured vnto vs whan the chyldren of Israell went thorough the redde see out of Egypt / & whan Pharo with all his company was drouned in the see. The chyldren of Israell went in the see all / as though they had gone into death. But forbycause they beleued vnto Moses / they passed the water by theyr fayth. And be (after the maner of spekyng) gone out of the death into lyfe. whan they had gotten on the other syde on lande Pharo folowed them, & so was drouned with his people So doth euery one vpon the fount whan he is baptised ffyrst he flyeth from Pharo whã he begynnet h for to know- Exo. 13.

lege his subiection, & bondage by the wiche he was subiect and seruaunt vnto the deuyl. and when he desyreth to be enfraunchysed from his synne / and from Pharo that is the deuyll. But he may not escape from Pharo without passyng throughe the redde see / that is to say / he may nat escape from the deuyll whithout he must be baptised. And forbycause that the chyldre of Israhel whē they sawe that Pharo folowed them beleued god / therfore vpon that faith in god / they be entred into the see / as though they were gone into deth. But by the meane of theyr fayth / they haue passed the water and are gone as from the deth vnto lyfe.

So if any mā will escape frō the hādes of the deuyl it behoueth hym to entre into the water. He entreth therin as though he entred into the deth / for he promyseth that he wyll dyeas conserninge all his euell desyres / and that he wyll here lyue before the worlde as though he were deed (that is to say) that he wyl not lyue as the worlde lyueth / but wyll hyde & couer his lyfe wyth god. And so entre we by fayth in to the fonte (that is to say) by faith we entreprise to entre into the deth. not into corporall deth / but into the deth of synne / no more wyllyng to lyue in synne. And yet all be it that it seme to vs a pleasaūt thinge to lyue in synne / & that we thynke it an hard thing thus to entre in to the see / that is to sey / ito this deth, we take alwayes cou-

rage

sage and beleue and trust in the puissaunce and goodnesse of god / and so entre we into the see (that is to say) into this espirituell death / & we entrepryse & promise to dye as concernyng our synnes. And as by a stedfast fayth & truste we dare begynne to entre, so gyueth god vnto vs grace & strength to passe throughe that see that is to say throughe this espirituel death / and to come on lande on the other syde (that is) vnto the euerlastyng lyfe. Pharo (ꝑ is to say) the deuyll with our synnes pursue vs / but they drowne themselues into water (that is to say) the power of the deuyll and of all our synnes perisshe whan we entre into the water with suche a fayth.

Whan Pharo was dead then sange the children of Israell / and thanked god / that they were arryued a lande out of the water, as out of the deth. So lykewyse must euery christen whan out of this water, that is so say / out of this espirituell death he comyth vnto lyfe / that is to say / whan he dyeth he shall thanke and prayse god bycause he hath brought hym out of suche a daūger / vnto the helth of euerlastynge lyfe. But as longe as he is yet here in this worlde / he shalbe in the deth / that is to say / he shall alwayes dye spiritually / and his lyfe shalbe hydden before the worlde with god. Here mayst then well se howe that our baptisme is signified by the redde see / as writeth S. Paul vnto the Corinth. saying. I. Co. 10
Our fathers were al vnder a cloude / and dyd

 passe

passe the see all & were all baptyzed in Moyses/in the cloude/ and in the see/ and they all dyd eate one spirituall meate/and they all dyde drynke one spirituall drynke. So seest thou well what thynge signifieth the baptesme/and what thyng we ꝓmyse in the same.

☞ Nowe to thyntent that we shulde be alwayes remembryng of this that we haue promysed we be merked with a crosse/ and with the water. The fayth that we haue at the baptesme taketh away our synnes, and the water is nothynge but a signe or token/ wherwith we be merked that we must be vnder the standarde/that is to say vnder the crosse of Jesu Christ, and valiaũtly fyght. As the Jues had the token of the cyrcumcisyon/ wherby men myght knowe whether they were Jues or paynyms. And as whan the seruauntes of the lordes beare the badge of theyr lordes/one may therby knowe whose seruauntes they be. So lykewyse receyue we the signe of baptesme at the fount/ by the whiche we gyue knowlege that Christ is our lorde.

☙ Secondly/the baptesme of the water is also a sygne of the grace of god. wherby god maketh vs sure/that we shall enioy his grace and mercy/ and that he pardoneth vs our synnes/ and maketh vs his chyldren. Here vppon gyueth he to vs the token of baptesme for a gage/to thyntent that we shulde be sure that he wyll nat forsake vs in our batayl and dethe/ whiche we leade here in our euyll

desyres

despres and synnes. And that he wyll surely gyue to vs the euerlastynge lyfe. And to thentent then that we shulde enterpryse by a stedfast constance to fyght / beyng assured and certayn that god wyll neuer forsake vs / for we haue receyued of hym a gage the token of baptesme. And if it happen that we mysse somtyme in the redde see (that is to say) in the entreprise of our batayle / and that we doubt or that our batayle seme to vs ouerharde and bytter, we shall beholde our sygne and gage whiche we haue receyued of God / wherby he hath promysed vs that we be his chyldren, and that he wyll nat forsake vs.

So say I then that by pure fayth all our synnes be to vs pardoned / and that we be the chyldren of god, and that we belonge to god / and that god shall shewe ouer vs his mercy. Here vpon receaue we a gage / that is the sygne of baptesme to thyntent that as often as we haue regard vnto this sygne we shulde be myndefull of the grace & mercy that god hath done vnto vs / and that we belong to god and that we be the chyldren of God.

Beholde nowe thou feest well what thyng the baptesme betokeneth / and it is all one before God yf thou be .xxx. yere olde / or twenty yere olde whan thou receaueste the baptesme, for god regardeth nat howe olde thou arte / but with what purpose and entencion / and with what fayth thou receaueste this baptesme & grace. He regardeth nat whether

thou be Jue or paynyme / man or woman / noble or vnnoble / bysshoppe or cytezyn. But alkonly he that with a parfayt fayth and trust
Mat.26 compyth vnto god he maketh violence vnto the euerlastynge lyfe and getteth it, as promiseth Jesu chryst into the gospell.

¶ What thynge we promyse at the baptisme / and what profession we make.

The .iij. Chapiter.

WHā one warneth these worldly peple to do any good, they say, let the mnokes and religious do it / which haue promysed it / as thoughe they were nat bounde to kepe the doctrine of Jesu chryst or as though they had nothynge promysed. All be it that na monke can promyse more then he hath promysed at the baptysme.

And we be mochе more bounde vnto our promyse made at the baptysme, then any religyous vnto his profession. For we make no promyse vnto man, but vnto god / and we promyse nat to kepe the rule of a man but of the gospell. Thynke ye nat therfore that it is a small thynge to be a Chryſten / whan thou hast promysed to Jesu chryste to amende thy lyfe / & that thou wylt nat lyue accordyng to the worlde / nor accordyng to the flesshe. It is a great thyng to enterprise the chryſten faith, which so fewe people do knowe what thynge it conteyneth / namely suche as here after the worlde

worlde do seme to be vere wyse & lettered.

But one myght say I haue no thyng promysed to god / I was a chylde / let hym kepe it that hath promysed for me. For this cause to thentent that no man shulde so say / it was sometyme ordeyned that none shulde be baptysed before that he came to vnderstandyng and knowlege / to thyntent that he myght promyse hym selfe / & forsake the deuyll, & that he myght knowe what thing he had promised If it were nat that the childrē were feble & in peril of deth thē they must haue ben baptised.

Nowe alwayes albeit that we our selfe haue natpromysed we be all egally bounde to obserue it. For yf thou haddest dyed whan thou were but a yere olde / thou haddest also be saued, thou wylt saye ye / by the sayth of my godfathers and godmothers / and of holy churche. I say agayn, doest thou confesse that the sayth of thy godfathers and godmothers is so mygthy that thou mayst therby be saued. The same sayth is lyke wyse mygthy to subiecte the & bynde the to that thyng that they haue promysed for the vnder payne of thy dampnacion & losse of the helth wherfore thou must as well kepe this that thy parentes haue promysed for the, as though thou haddest promysed it thy selfe. The godfathers & the godmothers be bounde to warne the chyldren / and to helpe them that they be put to scole / to thyntent that they may vnderstande the gospell the ioyfull message of god with the epi-

stels of S. Paule. For the vnlettered & simple people be as well bounde to knowe them as the lettered & wyse. And god hath cõmaunded for to publysshe and to shewe the gospell nat allonly to prestes / but also to euery creature - Go ye sayth Christ vnto his disciples in to the vniuersall world / & preache the gospell to euery creature, for we be all egally bounde to knowe the gospell and the doctrine of the newe testament. And saint Paule hath nat al only wrytten his epistels vnto the prestes / but also vnto the comon cytezyns and housholders. And this wytnesseth Saint Paule hym selfe wrytyng vnto the Corinthians & vnto the Galathians, where he confesseth that he sendeth his epistels to all the churche / that is to say to all the assemble of Christen men / and to all them that cal on the name of Jesus. And vnto the Rom. he sayth. To you all that be at Rome the frendes of god. And Jesus christ hath as well suffered death for the comon housholder / as for the prestes. God shall alwayes require the scriptures of the prestes, for they be ydell and do nat study / nor make nat diligence to declare them vnto the symple.

Mar. 16

1. Cor. 1.

Roma. 1.

Therfore it is very nedefull that the common people shulde vnderstande the gospel and the doctrine of the apostles accordynge to the lettre / & that they know them by hart & the other storyes of the olde testamẽt for so shuld they more lyghtly vnderstande ỹ preachers.

It were

It were also very necessary that euery one dyd lerne his chyldren to rede as men were wont to do afore tyme. The Jues had theyr lawe in Hebreue, the which euery oue myght vnderstande accordyng to the lettre. After this the Paynyms were conuerted by saynt Paule/to whome he wrote in greke/whiche they all dyd vnderstand. After that was Italy and Affrique conuerted where as well the wymen as the men spake latyn/and for this cause was the Byble translated into latyn to thyntēt that euery one myght vnderstande it/ and they preached in latyn/and the prophetes were redde in the Italyen churches i latin And in that tyme there were many ladyes & wymen/whiche vnderstode very well the scriptures/as was Paula and Eustochiū Demetrias and Marcella and many other/of whome wryteth saint Jherome/and the cōmune housholders red the byble i theyr houses & theyr chyldren. So it is now of greate necessite that the holy scripture be translated in to all langages/or that all the chyldren lerne the latyn tongue.

Some man wolde say euery man may nat sette his chyldren to scole bycause they be poore. wherfore I wolde wel that the children of the poore were holde to scole at theyr pences of the comynalte/or that folkes shulde take the money whiche they spende so outragiously in makynge and gyldynge of ymages, & in dressyng ỹ auters of the church

and in buyldyng of monasteris, Chanonryes and chapels, and foundyng of Obites & prebendes. Or of the money that men offer i churches/ and of the whiche men make vessels of golde and syluer, & other precious ornamentes. They myght employ this money a thousande folde better/ if therwith they dyd hold these yong chyldren to scole, tyll suche tyme that they coude reade wel. For/ alas/ ye shal fynde thousandes of auncient persones that can nat say the Pater noster & Crede in their mother tongue, and of them that say it in the latyn are many that wote nat what they say/ nor knowe nat of neuer an article of the fayth wherfore I saye that it is expedient for the christen to set all their chyldren to scole tyll they can reade and vnderstande the holy scriptures namely when they be written in their mother tongue. And then they ỹ had nat wyt and vnderstandyng worthy to be continued at scole, shulde be caused to learne an occupacyon. If they dyd thus they shulde bryng into the worlde double profyte For ye shulde nat haue suche a greate nombre of prestes & monkes vnlettered and knowynge nothyng in the christē churche. For nowe there are made many prestes, monkes and freres that for lacke of litterature are nothynge conuenient for that office. By the vnlettered prestes is this great errour comen into the worlde, that is, that in stede of the pure scriptures whiche is the lyuely worde of god/ whiche they knowe nat/

they

they preache narracyons / fables / lyes / and tradicions of the inuencyon of the ypocrytes / that (alas) the faythful trust & honour whiche belongeth to Goddes worde / they cause the people to gyue to theyr fables and lyes.

Secondly it wolde profyt / for yf euery body went so longe to scole / they shulde Vnderstonde more lyghtly the preachers: and yf they them selues / had redde the stores or the gospell after the letre / then they myght reherce to theyr chyldren and seruauntes / in doynge of theyr busynes / some thynge of the gospell of the stores / or of the scrypture / in stede of vayne fables / vdelwordes / & Vnconenable maters whych they speke the one to the other. As we se somtyme nowe a dayes, that of one crafte whiche haue bene at scole / synge many tymes the songe in doinge theyr busynes / whiche they haue lerned to synge at the scole or at the church / & the other Beleyn sõges / for they haue learned none other thyng.

¶ What thynge is the Christen faythe / and what thynge one ought to beleue to haue helth. The. 4. Chap.

I Haue sayd at the beginninge that the foundation of Chrys stendome is the faythe whiche so fewe people haue / and Vnderstonde not what the Chrystien faythe is we thinke that whē we beleue that God is God and can our Crede that we haue the faythe that a christyan is bounde to haue. The deuyl beleueth

beleueth also that there is a God / and one lyfe euerlastynge and one hell. but he is neuer the better for it. Ye and he trembleth alwaye for this fayth / as sayth saynt James. The deuels beleue and they tremble.

Jac. 2.

So man myght axe what shall I then beleue. Thou shalt beleue then fyrste playnly and vndoutedly that the father / the sonne / and the holy goost / is one onely God. And this thou shalte nat desyre to vnderstande howe / nor busy thy selfe moche therin, for this is nat the principall that we muste beleue. Our fayth lyeth nat principally therin. For this lykewyse beleue the wycked spirites as is sayd before and are nothynge the better therfore. There is yet an other fayth / which Christ so moche requireth of vs i the gospel / and wherunto also saynt Paule almost in all his epistels so strongly exhorteth vs. That is that we muste fyrste beleue the gospel. whan our lorde began fyrste to preache he sayd (as reherseth saynt Marke) Haue repentaunce and beleue in the gospell.

Mar. 1.

✠ Thou mayste axe me / what thynge is the gospell? ✠ It is a good and ioyfull message or glade tydynges. For it is newes of the fauour / grace / mercy / and goodnesse of God towarde vs It is (I say) tydynges that god hath taken vs to mercy / & therfore songe the aungels whan Christe was borne (as rehersed saynt Luke) I shewe vnto you greate ioy / for this daye is borne your sauioure /

whiche is Christe the lorde. In this gospell that is to say in this message we beleue certaynly that god the father hath sent hyther his son for to bye vs agayn to enfraūchise vs, and to delyuer vs frome the deuell to whome we were made subiectes and seruauntes / by the synne of our forefather we coud nat helpe our selues / bycause we were seruauntes and bonde. None of vs was abyll to .tatisfye for vs. For we were all lykewyse subiected / as sayth saint Paule vnto the Romayns. They haue all synned and haue nede of the grace of god. It was nedeful then that he that shulde satisfye for vs shulde be without synne with out subiection or obligacion. And no suche patron or mediatour was there founde in the worlde. Then this one thynge was of necessite, that other we must abyde lost for euer, or it behoueth that god shulde be made man. Roma. 3.

So hath our god almyghty had pytie and compassion on vs by the greate loue that he had towarde vs & hath sent his onely sonne Jesu Christ / as wrytted the prophete Hieremye sayeng. I haue loued the in a perpetuell charite / therfore I haue drawen the hauyng mercy. He hath sent hym to thyntent, that by his death whiche he hadde nat deserued / he myght appease god and satisfie hym for vs / as wryteth saint Paule. All is of god / which hath reconcilied vs vnto hym by Christ. Then is Christe made mediatour betwene god and man & hath offered hym selfe an oblacion for vs to Hie. 31. 2. Cor. 5

Vs to his father / wherby he hathe reconsiled vs agayne and made our peace. And for bycause the deuyl did set his honde vpon Christ to whom he hade no ryght / he hathe so lost al hys ryght which he had ouer vs. And so are we delyuered from the seruitude and subiectyon nf the deuyl / and belouge vnto Christe. And by that that the son of god is nowe made man / he is also made our brother. And yf we be hys brethren / we be also inheriters with hym of the glory of hys father. As wryteth. S. Pauke vnto the Romanes sayeng. If we be chyldren we be also heyres with Chryst. And we haue as muche and as great ryght to heuen as Jesu Chryst hym selfe. For Chryst is a son of God / so be we / reserued / that he is a sonne natural / and was for euer without begynnynge the son of God. But we be the chyldren of God alkonly by the goodnes and grace of God / which he hath done to vs / as sayth S. Pauke he hath predestinate vs vnto an election of the chyldren of God. The is it thus comen to passe / that we must beleue surely / that we be the chyldren of God / and that God is our father.

Rom. 8.

Eph. 1.

Secondly thou shalt stedfastly beleue the worde of God / that is to saye / that all that God hathe sayde shall come to passe and be done / without any fayle. As dyd the faythful Abraham which when God had promysed to hym (a thynge impossyble in all mannes reson) that he shuld haue a son of hys barayne wyfe Sara / of whome kynges of the peo-

Gen. 17 and. 22.

ple ſhulde arryſe, and that in his ſede all peo-
ple ſhulde be blyſſed (all be it that it was a
thynge agaynſt nature that a woman of four
ſcore and tenne yeres olde ſhulde conceyue
and bere a chylde) beleued vndoughtedly /
and as the childe was borne god as forforthe
as coude appere vnto mannes iudgement /
worckyng clene contrary to hys promyſſe, com
maunded that he ſhulde ſle hym and make ſa-
crifyce of hym Abraham albeit that all car-
nale wyſdome wolde haue perſuaded him to
haue deſpeired in the promyſſe neuer douted,
was all redy to do it, beleuyng ſtedfaſtly that
it ſhuld rather be poſſible / that his ſon ſhulde
ryſe agayn from deth / rather then the worde
and promyſe of god ſhulde not be true. So
ſtedfaſt and ſo certayn muſt we ſtonde vnto
the worde of god / ye and all though it were
ſo / that all men aungels and deuyls wolde
perſwade vs to the cõtrary. we muſt beleue ſu
rely that the worde of God is true / and that
he wyll fulfyll all that he hath promyſed.

what thynge hath god promyſed vs / he
hath promyſed vs his euerlaſting lyfe ſaieng
repente the kyngdome of heuẽ is at hãde. And
in an other place / who ſo euer ſhal beleue and
be baptiſed ſhal be ſaued. He hath alſo pro-
myſed vnto vs remiſſion of all our ſynnes /
as ſayde ſaynte Peter ſpeakinge of Chriſte to
Cornelius the centurion. To him (ſayde he) Act. 10.
geueth all the prophetes wytnes / that tho-
rowe his name ſhall receyue remiſſion of ſines

all

nes all that beleue in hym, that is to say, that all they that wyth entyer courage forsake them selfe and put all theyr trust in the grace and mercy of hym, shall haue remissyon of al theyr synnes. Moreouer he hath promysed vs that we shall be the chyldren of God, as sayth saint Joh. He hath gyuē to them power
Johan. 1. to be the chyldren of god, to the that beleue in his name. All this must we beleue stedfastly, all though that we thynke it impossibyll after oure workes and synfull lyfe. we must also wyth a parfayt courage put all our truste in god as dyd Abraham, for as sayne Paule
Rom. 4. wryteth. Abraham beleueth God, and it was imputed vnto hym for ryghtuousnesse. Then when with a parfait courage, we do so put all our trust in god, and in his promyses, it is impossyble that we shulde perisshe. For he hath promysed vs his lyfe euerlastyng. And for asmoche as he is almyghtye, and may all thynge he may well holde to vs that he hath promised. And in that that he is mercyfull & true he wyll holde to vs his promyse, if we can beleue it stedfastly, & put all our trust in hym. For as (without our merites) he hath made vs chyldren and heyres vpon the fount of baptesme, so may he lykewyse gyue to vs that thynge that he hath promysed vs, if we can onely trust in hym, albeyt that we haue not deserued it by our workes.

Therfore be not discomfort nor in desperacyon for thy synnes though thou hast

nat

not deserued by thy good workes / that God hath made the his hayre / for as sayth s. Paul By grace are ye saued through fayth / & that not of your selues. And agayne. It is the gyft of God and cometh not of workes / leste any man shuld bost hym selfe. For when we were yet synners / and before that we haue done any good. Ye when we were yet his enemyes he hathe not spared hys owne sonne but (to make vs lykewyse his chyldren and hayres by hym) hathe delyuered him vnto dethe / to make satisfactyon for our sinnes / to purchase vs perdone and forgiuenes to make vs one as he is in Christ / and Christ in hym / that also we in God / and that Christ might be in vs / that the worlde may knowe that he hath loued vs as he hathe loued Christ that there as he is we may be with him that we may se his glory whiche he hathe gyuen him bycause he loued hym before the worlde beganne. Here mayst thou se (if thou canst beleue it) that it is God that iustifyeth / who is it then that shal condẽpne / who shal lay any syn to the charge of Goddes elect / syth Christ is deed for our synne and ryssen agayne for our iustifycacion / which also sytteth at the ryght hand of God the father and prayeth for vs.

Ephe. 2.

Rom. 8.

Ioh. 17.

Rom. 8.

Behold what a feruent occasion God hath gyuen the to loue hym / when thou were yet hys enemye wherfore let no tribulation / angwysshe / persecutyon / fere inprysonement / hunger nakednesse / nor swerde separate vs

from the loue of God. Wherfore yf any wolde dyscomforte vs (be he aungell or deuyll) lette vs not beleue hym for the promyses of God may not be destroyed. If thou canste surely / and stedfastly belene in God / he wyll holde his promise. He hath sworne to vs, to thetent we shulde beleue him. But if thou beleue him not / and yf by thy synnes thou comest in despeyre / God abydeth stedfast in his promyse but thou holdest not thy fayth. As sayeth S.
2. Ti. 2 Paul to Timo. A faythfull worde, for yf we be deed with him we shal lyue lykewyse with hym. For god hathe bounde him selfe to vs / and forbycause of his promyse he owith vnto vs heuē, in case that we beleue him. But if we beleue hym not he owith to vs nothinge.

Reade al the Euaungelistes throughe and ye shal not fynde that our lorde Jesu Christe hathe so mochē exhorted vs to any thynge as vnto fayth / nor that he hath so mochē hated and reproued any thing in his disciples as incredulite. As it is writtē in s. Math. in the. xiiij. Chap. that when s. Peter went vpon the water & douted. O thou of lytell fayth (sayde Jesus) why dydest thou doubte? Also to the paralityque (that is to saye a man syke of the palsey) beleue sonne thy synnes be forgyuen the. And vnto the woman labourynge of the bloudy flexe. Beleue doughter thy synnes are forgyuen the. And vnto the father of the
Mar. 9. possessed in the. ix. of s. Marke yf thou coudest beleue al thynges are possible vnto hym

that

that beleueth / and vnto thappostles whiche coude not caste out the deuyll frome the same possessed. O generacyon with out fayth howe longe shal I be with you. Here by mayst thou lyghtly knowe howe many tymes our lorde Christe hath repzoued hys discyples of theyr infidelite. And Moyses coude not bzinge the people of Israell into the londe of pzomission bycause he gaue not the glozy to god, and that he beganne to doubte of God to thentent that wherby we myght knowe that allonly one stedfast fayethe and trust in god may bzinge vs vnto the londe of pzomyssyon of the kyngdome of heuen / as it is wzytten in Deutero. where the pzophete Moyses sayth vnto the people of Israel. Thou shalte not enter into the londe of pzomissyon bycause of thyne vnryghtuousnes and the iniquite of thyne hert / but bycause that god wyll fulfyll hys wozde which he hathe ipzomysed by othe made vnto thy fathers Abzaham Isaac and Jacob. And therfoze it is called the londe of pzomission / foz that we be saued that cometh not thozow good wozkes, but that our god so hath pzomysed. And we must stedfastly & without doubte beleue that god wyl giue power vnto his wozdes as farfozth as with a perfayt courage we beleue in hym. Foz god hathe bounde hym selfe to vs & hathe pzomysed vs that he wyll gyue vs the euerlasting lyfe. Foz he desyzeth nothig but our helth. And he biddeth vs ꝑ we shal pzay vnto hi, foz he wyll here vs gracy-

Joh.14. he promyseth vs in the gospell/saynge. And what soeuer ye aske in my name that wyll I do And he is redy at all houres to forgyue vs our synnes when we haue repentaunce. As

Eze.18. sayth the prophete Ezechiel. If the wyked turue him selfe from his synful lyfe to rygh tuousnes he shall lyue and not dye/ and I wyll no more haue remembraunce of thyniquite that he hath done. And saynt Paule vnto the Romayns All they that beleue and trust in hym shall not be shamed. And Johel the prophete as recyteth saynt Paul/all they that shal cal on the name of God shalbe saued. That is to sey they (that by a stedfast fayth abyde vppon God as dyd the good thefe that was crucyfied with Chryst which when he with a stedfast beleue had called vppon Christe was answered/thys daye shalte thou be with me in paradyse/ and as dyd Mary magdaleyne to whom it was lyke wise sayde/thy fayth hath saued the go thou in peace) shalbe saued.

Thyrdly we must also beleue that God desyreth none other thynge but our helth/ and therfore what so euer thynge happon to vs here be we in helth or in dysease/riche or pore honored or dispised noble or vnnoble/a lyue or deed/ we shall alwayes be content what thyng soeuer God sende knowinge certaynly that nothynge cometh without the wyll and sufferaunce of God/ for yf it so be that one lefe falleth not from the tre that a sparo we or a flye descende not on the erth without the wyl

wyll of your father? Howe moche more cometh there nothynge to vs without the wyll and sufferaunce of God/ as wrytteth saynte Mathewe where our lorde sayeth be not.ij. sparowes solde for a peny and none of them doth lyght on the grou̅de without your father Then what so euer thynge God sende vs let vs receyue it yeldynge to hym thankes with good harte/as dyd Abraham whiche forsoke his contrey & his londe as it is wryten in the boke of Genesis where god saide to Abrahā/ go out of thy cou̅trey and out of thy lynage/ and go into the lande that I wyll shewe the/ whiche also was redy to kyll hys welbeloued sonne Isaac. Nowe seynge that we be the chyldren of Abraham/ and that we haue obtayned helth by meane of the fayth of Abraham/as sayth our lorde in saynt John. If ye be the chyldren of Abraham/ do the workes of Abraham. And therfore muste we bere all thynges pacyētly/and with good wyl which God wyll that we shall suffer and bere. For yf he knewe that they were not couenable and profytable for vs/ he wolde lette them they shulde not come/ as derthe/warre/pestylence/pouertye/malady/aduersite/ persecucyon/ discomfort for our chyldren/losse of our temporall gooddes/ fynally the very deth. For as s. Paul sayth/whether we lyue or dye we are alwayes the lordes. And therfore the Chrysten shall nat be troubled for none suche thynges but shall be rather ioyfull

Mat.10

Ro 14.

as where theappostels whom God had made worthy to suffer any thinge for his loue. For it is a sure token that thou arte the chylde of God yf thou haue pacyence, for it is wrytten Act.5. by saynte Luke in thactes of thapostles that thappostels were ioyful that they were reputed worthy to suffer dyshonoure before the worlde for the loue of God. And God hathe promysed nothing els to his disciples in thys worlde but payne and tribulacyon, as Christ Joh.16. sayth in saint John. Ye shal wepe and lament and the worlde shal reioyse, and agayn in the worlde ye shall haue trybulacyon but be of good chere, for I haue ouercome the worlde.

And there is not a more certayn signe that a man shall be dampned then when he leditht here an euyll lyfe and hath alwayes prosperyte, for this prosperyte shalbe hys paradise On the contrary part there is not a more certayne signe of euerlastinge helth then when a man lyueth iustly, and hath alway aduersite, for that is it that God sendeth vs for our synnes and our purgatory, or so to make open hys glory in our pacyence. And therfore shall the Christen alwayes more reioyse when he suffred aduersite and tribulacion then when al thinges cometh prosperously vnto hym. For prosperyte in an euyl lyfe signifyeth comonly that God hathe reproued the persone, and it maketh hym to forgette God. But aduersyte signyfyeth comonly that God loueth the person, and the person is warned by trybula-

cyon

cyon and sufferaunce to cal vpon God for so- Heb.12.
cour For as sayth saynt Paul him that God
loueth him dothe he chastice, and he scourgeth
euery chylde that he receyueth For what is
the chylde that the father dothe not chastise?
And yf ye be out of the disciplyne and chasty-
sement of the whiche al the chyldren of God
haue ben partakers, ye are then bastardes and Apo.3.
not sonnes / and in Thappocalipsis speaketh
God and sayth / as many as I loue I rebuke
and chastise Also Salomon in the Prouerbes Pro.3.
sayth / them that the Lorde god loueth he re-
buketh. Therfore let none be sory when tri-
bulacyon / maladye / pestylence / or also the
deth it selfe cometh. But let him alwayes ac-
corde his wyll to the wyll of god / and suffer
pacyently and ioyfully knowinge for truth /
that it is al the good and holy wyl of god our
ryght good father. And lette him thanke hym
that it pleaseth hym to make him / worthy to
suffer any maner tribulacyon for hys sake as
dyd Job and Thobias and many other / For
without doubte god knoweth what thynge is
helthful for vs. And he that murmureth and
grudgeth agaynst god in trybulacyon is not a
christen For he beleueth not that god gouer-
neth and entreatyth hym for hys helth. But
what are we ought els then erth in the honde
of a potter? as sayth S. Paul in this maner. Ro.6.
O man what art thou that doest thus murmur
agaynste god? maye the potte saye vnto hym
that made hym why haste thou made me on

thys

this facion. May. And as the potter may make suche a pot as he wyll of the erthe so be we in the hondes of god / and we muste be content with all that god wyll do with vs / for we be his whether we lyue or dye sayth S. Paull.

Ro.14. For thys cause he that with a stedfest fayth suffereth and endureth pacyently all thynges and tribulatyons is a chrysten. And thys is the fayth and the stedfast stone vpō the which the christente is founded. For in thys doynge we beleue and trust stedfastly that God is our father and that he wyll not forsake vs albeit that nowe he do here chastyse vs / for as I haue sayd there can be no more certayn sygne that god louethe the / then when sorowe and tribulacyon happeneth vnto the / for all the scriptures of the newe testament promyse vs here nothynge but sorowe and sufferaunce.

¶ Of the most certayne way / to come to saluacyon. The .v. Chap.

Thus must euery Christē knowe that none syns the tyme of Adam vnto thys day hath deserued the euerlastyng lyfe by hys good workes. And that none by hys good workes shall deserue it / as wry-

Hebr.7. teth s. Paule vnto the Hebrewes. The laxe hath brought nothyng vnto perfectyon wherfore al they do erre that thynke that thā they shalbe saued when they haue done many good workes. And lyke wyse all they that thynke

that

that they ſhall be dampned when they haue done no good. For good workes make no man certayne that he ſhall be ſaued. And he that hathe done no good is not all certayne that he ſhalbe dampned. The workes can gyue no maner certaynte. For the Pharyſey ỳ had done moche good whiche loked for greate rewarde of God was reproued / and diſpyſed As wryteth ſ. Luke wher the phariſey thanked God that he was not as other were / extorcyoners / vniuſte / aduouteres / nor as the publycan was / and boſted hym ſelfe of hys good workes. And the publican that had done no good and confeſſed mekely his ſynnes was of God receyued vnto grace / for thys cauſe to thentent that euery man may knowe that God hathe no nede of our good workes for to ſaue vs with all / I wyll declare here fyrſt howe we be iuſtified and obtayne helth. Luke.18

Fyrſt we muſt knowe that by the originall ſynne we were made ſubiectes and ſeruauntes vnto the deuyll / and none in the worlde mought helpe vs for all mankinde was dettour vnto God. And that worſe was we dyd not knowledge our meſery nor axe ſocoure of God. Then when there was no comforte nor meane to helpe vs and to delyuer vs agayne from the ſubiection of the deuyll / Our God alnyghty be hys greate grace and goodnes of hym ſelfe hathe wyllyngly ſuffered that hys onely begot ſon Jeſu Chriſt was made mortall man for vs to thintent that by his death

whiche he had not deserued he myght bye vs
agayn and delyuer vs from eternal deth wher
vnto we were all subiectes. As writteth S.
Ro.15. Paule saying. If it be so that by the synne of
one man (that is to say of Adam) deth hathe
regned vpon many / moche moze the grace of
god and the gyfte of grace of one man Jesu
Christ abounddeth vpon many. And vnto the
Ephesyans Blessed be god father of our lozd
Ephe.2. Jesu Christ which hath blessed vs with a spi
rituall benedictyon by hys son Christ. Thus
is thys grace comen holly to vs from god of
hys goodnes and not by our meryte / oz good
wozkes. For we dyd not knowledge our bon-
dage and subiectyon noz dyd not ones desyer
to be delyuered from our myserye.

Then foz asmoch as the deuyl dyd set honde
vpon Christ, to whom he had no right foz by-
cause he had not synned Christe hathe gotten
vyght vpon vs against the deuyll & hath made
vs free and delyuered vs and we be made hys
heyzes and al his glozy is ours, as S. Paul lar-
gely declared in his epistels. This hathe god
gyuen vs without our deseruyng and we nede
not to labour foz these thinges. For we haue
Johñ.1. all thys all redy. As wytnessyth saynt Johñ
sayinge. Beholde what loue the father hathe
shewed on vs that we shulde be called the
chyldzen of god. And in the same chap. sayth
he. Derely beloued are not we the chyldren of
god. Thys helth hathe god gyuen to vs wyl-
lyngly by hys sonne Jesu Christe. For Jesu

is

is Chryste become man to satysfye vnto hys father for vs and to make our peace with hys father. And as wrytteth saynte Paule. We be iustifyed freely by the grace of god and by the redempcion whiche is in Jesu Christ. So is Christe made a mediatour and a peace maker bytwene god the father and man. As sayth saynte Paule vnto the Hebrewes / he may make them safe for euer that come vnto god by hym / he is alwayes lyuynge for to pray for vs. Such an hygh prest it becometh vs to haue whiche is holy / harmles / vndefiled / separat from synners / and made hygher then heuens. And by his dethe it is graunted vs that we be Chrysten and chyldren of god, As lyke wyse teacheth Saynt Paule saynge vnto the Galathians. Ye are al the chyldren of god by the fayth which is in Jesu Christe. And for as much as Jesu Christ is made mā he is also made our brother. And seynge we be his brethrē we be also heyres of his glory which he hathe with his father / as sayth S. Paule vnto the Romayns in the. viij. chapi. Whiche hathe not spared his owne sonne / but hath gyuen hym for vs all / howe shal he not also gyue vnto vs all thinges with him.

Rom.3.

Heb.7.

Gala.3.

Rom.8.

We be thē sure that al that is Jesu Christes is ours if we can beleue it. Some mā mought demaunde. Hathe god the father wyllyngly gyuen vs all this? hath none deserued it? No truely, None hathe deserued it? None by hys deseruyng or good workes hathe enduced god

to

to do this. But he hath done it of hi selfe and by his greate mercy / as sayth the prophete.

Hiere. 3. Hie. In a perpetual charite I haue loued the. And therfore haue I had compassyon on the and haue take the to mercy. And Jesu Christ

Joh. 3. sayth in the gospell of saynt John. God hath so loued the worlde that he hathe gyuen hys only son / to thintent that who so euer beleue in him shuld not perisshe but haue euerlastynge

Gala. 3. lyfe / as wrytteth S. Paule If a lawe had bene gyuen which myght haue iustified / the iustyce shulde haue byn truly of the lawe. But the scrypture hath concluded all vnder syn to thetent that the promyse shuld be gyuen vnto the beleuers by fayth. And vnto the Romay.

Rom. 7. If god be for vs who is he that may be against vs / as thoughe we wolde save. None / for we haue receyued al thynge of God with his son But what thynge haue we receyued / this lybertye from the subiection of the deuyll that is remyssion of all our synnes / that is the ioy and glory of the euerlastynge lyfe. And thys hathe God gyuen vnto vs by his son / as S.

Hebre. 9 Paule sayth vnto the Hebrewes. The blonde of christ whiche by the holy goost hathe offred hym selfe without spot vnto God hath clensed our consciences from mortall workes for to serue vnto the lyuinge God. And therfore we haue no nede to laboure by our good workes to get euerlastinge lyfe / for we haue that all redy / we be al iustifyed we be all the children of God / God hath gyuen vs all this of

hym

hym ſelfe without our deſerupnge.

Some man mygbt ſay. I wyll alſo do ſumwhat to the intēt that I may be ſo muche the moze certayne to be ſaued. All they that ſaye ſo, and all they that thynke that theyr good wozkes helpe any thynge oz pzofyt foz to get the gyfte of ſaluacion they blaſpheme agaynſt god/and robbe god of his honour and ſpeake agaynſt the mygbt and goodneſſe of God, as wzyteth ſaynte Paule. If ye be circumciſed Gala.5. Chriſte ſhall nothynge pzofyt you, that is to ſay, if ye put any truſte in the lawe oz in any wozkes Chriſt ſhal nat helpe you & yet ſaieth ſaynt Paule in that ſame chapitre. whoſoeuer wyl be iuſtified by the lawe is fallē out of the grace of god. Howe may the wozdes be moze clere, wherfoze al they blaſpheme agaynſt the diuine ouerſaūce that wyll any maner way deſerue by theyr good wozkes, foz this cauſe we muſte do our good wozkes alwaies by loue to the pzofyte of our neygbbour and not foz the neceſſite of our helth, foz by Ieſu Criſt be we made ſure of the euerlaſtyng lyfe/as it is befoze ſayd. God be againſt god/as though god were not puyſſaunt ynough of him ſelfe with out the helpe of our wozkes foz to pardone vs our ſynnes, and as though the paſſion of chriſt were not vertuouſe ynoughe without our deſerupnges foz to helpe vs to come vnto heuyn Therfoze (I ſaye) we muſte alkonly and holy truſt in the grace & mercy of god and not i our wozke oz els chriſte ſhal nothing pzofyt vs.

Howe

How by the grace of god only

¶ Howe that by the onely grace of god / and by nothynge elles we be saued.

The.vi. Chapitre.

NOwe myght some man say / I knowe well that God is myghtye ynoughe to saue me without my workes / but I can nat tell whether he wyll do it if it be nat that I lyue therwith alrightuously, peraduenture my good workes shall enduce hym to make me ryghtuous and to saue me or els he wold not do it, All they ꝑ so say or thinke (as I haue sayde) blaspheme against the goodnes of god / as thoughe god were not of hym selfe mercyfull and good ynoughe / except he were fyrst fyred vnto mercy by our workes, Rom. 4. Notwithstandynge that Saynt Paule sayth that the promyse was not made vnto Abraham by the lawe but by ꝑ iustyce of the fayth And saynge also that of his proper nature he is nothinge els but goodnesse and mercy / as he hathe alwayes taught and shewed when he was teachinge in the worlde / for he hath neuer dyspysed nor lefte none dyscomforted of any thinge that any hath requyred hym but onely such as wolde not beleue.

Wherfore thou muste knowe ones for all that by the onely grace of god we be saued. And god wyll not that thou put thy good workes or thy iustyce with his pretending to helpe hym by thy workes / for he wyll do it alone /

lone / and wyll haue no maner helpe. For he hathe no nede of the counsell nor of the dede nor of the workes nor of the iustyce of any other. For saynt Paul sayth / By grace ar ye saued thorowe fayth and that not of your selues for it is the gyfte of god and cometh not of workes lest any man shulde boste hym selfe Howe were it possible to speake more playnly and vnto the Romayns. Weynge iustifyed by fayth we are at peace with god. And s. John sayth. He is the reconcylyacyon for our synnes. The dethe of Jesu Christe and hys iustyce be vertuous ynough for to take away al the synnes of the worlde. Ephe. 2. Rom. 5. 1. Joh. 1.

Nowe myght one demaunde / why wyl god iustifye vs and so saue vs of hym selfe? God doth it to thentent that he make hys goodnes and mercy vnto vs more clere, and more open as writteth s. Paule, god ꝑ is ryche in mercy thorowe the great loue wherwith he loued vs euen when we were deed by syn hathe quycned vs with Christe by whose grace ye be saued and with him hath reysed vs vp and with hym hathe made vs sytte in heuenly thynges thorowe Christ / for to shewe in time to come the excedynge ryches of hys grace in kyndnes towarde vs thorowe Jesus Christe. Here seest thou by these wordes the cause whye god wyll do it alone / for yf god shulde iustyfye vs / and shulde gyue helthe bycause of our workes / he shulde not do it by his goodnesse Ephe. 2.

but

we nat nede to thāke god therfore but moughte
ascribe to our selues, and vnto our workes.
But sayncte Paule and all the Prophetes do
teache vs that we be iustified and haue gotten
helthe by the only grace of god and nat by our
deseruinges / for we haue none. And as god
wyll that we do nat thāke laude or loue other
then only him. Also lykewise wyll he nat that
we serche els where or of any other helth but
of hym onely / for god wyll be our helthe and
our sauiour alone / and he wyll nat that we
serche els where comforte but in hym / and of
him, and nat in our selfe nor in our good work-
kes. And for this cause writeth sayncte Paule
Titū.3. vnto Tytus. But after that the kindnesse and
loue of our sauiour appered vnto man / nat of
the dedys of ryghtwounesse whiche we haue
wrought but of his mercy he hathe saued vs
by the fōtayne of the newe byrthe and with
the renewynge of the holye ghoste whiche he
shede ouer vs aboundantly / thorow Jesus
Christe our sauiour. And therfore whosoeuer
thynke to haue deserued the kyngdome of he-
uyn by his righteous lyfe, he robbeth god of
his goodnes, for god hathe frely iustified vs of
Johā.6. him selfe, & our lorde him selfe hathe sayde in
the gospel of S. Johā None may come vnto
me excepte my father that sent me drawe him
Johā.15 And in another place without me ye can do
nothing, and god spake by the prophete Osee.
Osee.14 O Israhel thy perdicion comith of thy selfe,
alonly of me comith thy helpe. And S. Paule

vnto

vnto the Romayns. The euerlastynge lyfe is not his that wyll or that renneth after it, but it is in the hondes and wyl of God to gyue it to whom he wyll by his mercy. Rom.8.

Therfore erre all they that thynke that God owith to themthe euerlastynge lyfe/or that they haue deserued it/when they haue done many good workes/for that thing that God only gyueth to whome he wyll/that wolde they take from hym/and plucke it out of his hondes/and they yeld no thankes vnto God as dyd s. Paule vnto the Collossyans saynge. We gyue thankes vnto god the father which hath made vs mete for to be partakers of the inheryptaunce of saintes in lyght, which hath delyuered vs from the power of derknes and hathe translated vs into the kyngedome of his dere sonne/in whom we haue redempcyon thorowe hys bloude/that is to say forgyuenes of synnes. Suche people get leaste of all and are many tymes reprobate and forsaken of god. As the Pharisey whiche rehersed vnto God hys good workes as thoughe he hade not knowen them. But yf thou wylte haue the kyngedome of heuen/I counsayl the that thou trust nothinge in thy good workes/but that thou be exercysynge thy selfe after thy power in dedes of charyte and mercy towarde thy Christen brother. So as our lorde teacheth in the gospell saynge/when ye haue done al that to you is cōmaunded/yet say ye we be vnprofitable seruauntes. Such humble Colo.1. Luke.18 Luke.17

opinion and felynge muſt a chriſten haue yf he
1.Pe.5. wyll be ſaued. For (as ſaynt Peter ſayth)
God reſiſteth alwayes the proude / but vnto
humble he gyueth grace / for god loueth moch
more a ſynner whych humbleth hym ſelfe ay-
ynge mercy, then one that thinketh that he is
holy & that he hathe done many good workes
exaltynge hym ſelfe in them and thynkynge
that god oweth to hym the kyngdome of heuē
bycauſe of his good workes. For (as I haue
ſayd) god wyl ſaue none for his good workes
but he wyll ſaue vs all by his mercy, to thin-
tent that we ſhulde thanke hym for / it and to
thintent that to hym alone and to hys name
may be gyuen al glory prayſe and grace / and
that al the worlde may prayſe and exalte the
goodneſſe and mercy of hym alone. For ſaynt
Rom.3. Paule ſayth that the ryghtuouſneſſe that co-
meth of God is declared without the fulfyl-
lynge of the lawe, and for this cauſe wold god
ſuffer none to come into euerlaſtynge lyfe be-
fore the comynge of Jeſus Chryſte neyther
Rom.3. Abraham / Iſaac nor Dauyd. For (as ſ. Paule
ſayth) they all haue ſynned & lacke the prayſe
that is of valure byfore God / and thys he
wolde alſo to thentent that bothe they and
we ſhulde alſo knowe that all they that haue
obteyned / or ſhall obteyne helthe haue and
ſhal obteyne it / by the dethe of Jeſu Chryſte
and not by theyr ryghtuouſneſſe or workes
for if any myght haue byn ſaued by hys wor-
kes / Abraham and Dauyd had come to heuē

by fore the compynge of Jesu Chryst. But god wolde it not to thintent that we shuld knowe that al our helth lieth in ỹ deth of Jesu chriſt which by his mercye he hathe suffred for vs. Ther is none other way for to come to euerlasting life but by Jesu chriſt crucified for vs. And therfore we must put al our truſt in God alone, we shal take al our comfort of god only callynge vpon his mercy in this maner.

O dere lorde god almighty, I pore synner confesse by fore thy dyuyne puyssaunce / that by my synnes I haue deserued the euerlastynge deth of hell by thy greate iustyce. But alwayes I take hope and comforte in thy godlye promyse wherby thou saydeste in thy gospell. He that beleueth in the sonne of God shall haue euerlastynge lyfe / for thys cause I poore synner come towarde the dere Lorde Jesu Chryste whiche arte the onelye fountayne of mercy not trustynge in my good workes (which be but stinking before the) nor in any worldly thing but onely in the alone / for thou alone art the way the trouth and the life. And I pray the that vnto me pore sinner thou wylt do thy grace and mercy. So be it. Joh. 3.

So shal the Chrysten humble him selfe and vnderstonde of hym selfe and of hys good workes, for (as sayth Esay) all our iustyce is as it were the clothe of a woman sufferynge the floures. God hath sauyd none by his workes but onely by hys diuine grace and mercye As teacheth S. Paule. Ye are saued by grace Esa. 64.

thorowe faythe and that nat of youre selfe.

Rom.11. And yf it be by grace (as sayth Saynt Paull agayn) then is it not by the deseruyng of workes for then were grace no grace. Hereby mayst thou perceyue that God wyll that our helthe come of hys grace and mercy and not of our deseruynges. For if any maye deserue heuen by his workes thē is it no grace or gift of god, but it is det and wages And then god of him selfe gyueth it not vnto vs, but we get it as seruauntes yͭ serue for wages. And that can be by no meanes / for S. Paule teacheth vs in many places that we be iustyfyed and haue obtayned helthe by the grace of god and not by our good workes but by our faythe. for it is a gyfte of god and not hyres or wages for laboure / to thentent that we shulde not esteme that we had saued our selues / for

Eph.1. S. Paule sayth when we were dede by syn / he hath quyckned vs with Christ / wherfore we shal not glorifye in our selues / but in god alone / for God wyl not that we serche hym for wages as seruaūtes. But he wyll that we shall loue hym as chyldren theyr father and that we serue hym by loue without desyrynge any thinge but to please him / for he him selfe

Ioh.15. hath sayde to his apostels. I cal you not nowe

Psal.21. seruaūtes but frendes. And christ hath sayd by the prophet to his heuēly father I wyl shewe thy name to my brethren. And agayne to hys

Mat.13 apostles, Call ye no man father on the erthe / for ye haue one father in heuen. And therfore

hathe

hath Jeſu chryſt not learned vs to pray. Our lorde whiche art in heuen, but our father / for we be his chyldren, and if we be the chyldren of god we be his heyres / as sayth S. Paule. Mar.6. Rom.8.

¶ To whom the grace of God is gyuen

The.viii.Chap.

NE myght aye / Is thys grace of God giuen to euery body? Nay but it is gyuen to all them that beleue in Jeſu Chryſt in ſuch maner as we haue before declared / & ſhall declare more playnly / they be the chyldren of god / as wrytteth ſ. Johñ in the goſpell ſayinge. Vnto as many as receyued hym gaue he power to be the ſonnes of god in that they beleue in hys name. And as ſayth ſaynt Paule. He that cometh to god muſte beleue that he is God and that he is a rewarder of them that ſeke hym. Therfore we haue ſayd that all the newe teſtamēt doth teache vs pryncypally none other thynge but fayth and truſt in Jeſu Chriſte. And therfore the faythe is the foundacyon of chriſtendome For thys cauſe yf thou wylt that the paſſyon and grace of chriſte be to thy ſocoure and profyte it behoueth that thou beleue hi ſtedfaſtly without any maner wauerynge to thentent / that thou knowe that it is all grace and not deſeruyng, and that the wordes and promiſes of God be very certayne and true / for God hath called vs hys chyldren as ſ. Paule ſayth Joñ.1. Heb.12.

Gala. 4. Because that ye are sonnes god hath sent the spirite of his son into our hartes crying Abba father. Then art thou nowe no seruaunt but a son / and if thou be a sonne then art thou also heyre of god by Christ / and so be we delyuered from our synnes and from the bondage of the deuyll, and made heyres of the kyngdome of heuen by the benefyte of Jesu Christ.

He beleueth in God that putteth all his truste and hope in God and in the iustyce of god / lyuynge after hys power accordynge to the rule of charyte / haupnge no maner hope nor truste in the worlde / in his good workes or good lyfe / but allonly in the goodnesse of God / and the merytes of Jesu Christe beleuynge certaynly that god wyll holde to hym that he hath promysed remyssyon of synnes / and certeynte of euerlastynge lyfe. He that dothe so is a true Christen and beleueth stedfastly that the wordes of god muste nedes be true. Notwithstondyng that accordinge to his workes he thynketh it a thynge ympossyble. Neuertheles̄e he beleueth that he shall be saued without deseruynge of any good workes rather then the wordes of god and all thynges that they do promyse shulde not come to passe. As wrytteth saynt Paule of Abraham whiche beleued rayther that hys wyfe which was bareyne and out of thage of generacyon shulde conceyue a chylde rather then the promyse of God shulde not be fulfylled. And by thys fayth was Abraham reputed iuste

before

before God and not by his good workes. So behoueth it that euery Christen do / albeit that it seme to him impossible to be sayd because he hathe done no good / he shall neuertheless stryke stedfastly vnto the goodnes and mercye of God and vnto his worde in suche maner that he doubte not in nothynge. For Christe sayth in sayne Luke. Heuen and erth shall passe, but my worde shal neuer passe. Of this sayth writteth S. Paule vnto the Romayns / who so euer shall call on the name of the lorde god shalbe saued. He therfore that called vpon yi on whom he beleueth not that he may helpe yi loseth but his labour. Therfore thou must fyrst beleue in hym. And thē if thou call vpon him with suche a fayth as we haue spokē of thou shalbe saued. Of this faith speketh also the great prophete Esaie, as receyueth vnto vs S. Paule the electe vessell of God in the forsayd Cha(Al they that beleue in him shall not be ashamed. And agayne S. Paule. If thou confesse with thy mouth that Jesus is the lorde / and that thou beleue with a perfecte herte that god hath reysed Christe from deth thou shalte be saued. And the word that Christ preched fyrst as reciteth s. Mark was, The tyme is fulcome and the kingdome of God is euen at hande repente and beleue the gospel. Of this sayth writteth lyke wyse sayne John and they be the wordes of Christ vnto Nicodemus, as Moyses lyft vp the serpent in the wyldernes, euen so must the son of

Luke. 21

Ro. 10.

Ro. 10.

Mar. 1.

Joh. 3.

man be lefte by that no man that beleueth in hym perysshe but haue eternall lyfe. God so loued the worlde that he gaue his only sonne for thentent that none that beleue in hym shulde perisshe but shuld haue euerlasting lyfe. And a lytle after he that beleueth in him shal not be condempned / and agayne in the same chapi. He that beleueth on the sonne hathe euerlastynge lyfe / and he that beleueth not the son shal not see lyfe but the wrath of god abydeth vpon hym.

By all these scriptures here mayst thou se that we be all the chyldren of God / alonly thorowe faythe, and this had god leuer promyse vnto vs bycause of our faythe then bycause of our good workes to thentent that we shulde be so mocbe the more certayne of our
Rom. 4. helth. And therfore sayth S. Paul by fayth is the inherytance gyuen that it myght come of grace that the promyse be sure and stedfast to all the seade / for yf god hade sayde whoso euer wyll do suche or suche workes shall be saued / we shulde euer haue byn incertayn whether we shulde haue byn saued or not / for we shuld neuer haue knowen whether we had do good ynoughe to haue deserued the lyfe eternall. But nowe god hathe promysed it vnto vs bycause of our fayth / by his fauour not by our workes / to thentent that we be the more sure therof. For lette vs beleue stedfastly and we may knowe for certayn that we be ỹ chyldren of God. Not that we haue deserued it /

but

but bycause that he hathe promysed it. And it muste nedes be that the worde of God be true/for this cause if we haue perfyte trust in god and beleue perfectly in hym we shall be sure that we shalbe saued It was such a fayth that s. Paul had when he sayd/ I know and am sure that he to whome I haue commytted and gyuen my gage to kepe it for me tyll that day. And agayn, I haue fought a good batayl I haue fulfylled my course and haue kept the faythe/ from hensefoorth is layde vp for me a crowne of ryghtuousnes whiche the lord that is a ryghtuous iudge shal gyue me at that day Not vnto me only but vnto all them whiche loue his comyng/and s. Johñ sayth/ Derely beloued nowe are we the sonnes of god. And yet it hathe not appered what we shall be we knowe that whan he shall appere we shall be lyke hym for we shall se hym as he is. 2. Ti. I. 2. Ti 4. 1. Joh. 3.

This fayth had also sayne Martine at the houre of his deth when he sayde vnto the deuyll/whye arte thou here thou bloudy beest: thou hast nought in me/the seed of Abraham shall receyue me.

This suerty had lykewyse S. Ambrose when one axed him if he feared not the deth: he answered why shulde I feare: seynge that we haue one so good a lorde.

For this cause must we loue the deth and more desyer to dye and to be with god/ as dyd sayne Paul/then to feare the death, for Jesu christ is deed for vs to thentent that we Phi. I.

shulde not feare to dye. And he hath slane the deth and hath destroyed the strenght of deth/
1. Cor. 15 as wrytteth s. Paul saing. O deth wher is thy victory. It is swalowed & brought to nought
Phi. 1. by victory. And to the Philip. Chryste is my lyfe and deth is to me aduauntage.

¶ Howe that fayth bryngeth charite And charyte good workes.

The. viij. Chap.

HOwe myght one axe/ when I beleue certainly that I am the chylde of god & that Jesu Christe hath satisfied for me
1. Ti. 2. vnto his heuenly father/ as teacheth saint Paule sainge, which hath gyuen hym selfe a pryce and raunsome for al men. Then when I beleue/ nede I not to do nothinge? Nede I not to do no good? shall I not kepe the commaundementes of God? Herken what sayntе
Gala. 5. Paul answereth. The faith (saith he) worketh by loue. Then when thou thus beleuest without doutyng that is to saye that thou arte the sonne of god/ and that god hathe so made the greate and ryche thou shalt thynke thus in thy selfe. Beholde nowe god hathe made me his chylde enheritour of his glorye and brother of Iesus Christ hathe gyuen me pardon of all my synnes and I shall shortly be with him in the euerlastyng lyfe whiche he hath gyuen me without deseruyng it/ what thynge shal I do agayne to god by loue and kyndnesse for all

this

this that he hathe gyuen to me? As sayeth the prophet Dauid / what shall I yelde to god agayne for al that he hathe gyuen to me? Whē any person speaketh thus in him selfe consideryng and beholdyng the greate goodnesse and mercye of God then cometh and encreaseth the loue of god in him by the faythe / bycause that he beleueth surely that god hathe thus made hym greate and ryche. And after that the loue is thus entred and enchauffed in the herte of the persone it maketh hym to suffre and beare all thynges and maketh hym to laboure to thynke and to do all that he thynketh wolde please god / without regardynge any thyng but the loue of god. As sayeth S. Paule. Loue suffreth all thynges / loue dothe nothynge in vayne / and he that hathe suche a loue towarde god / all that he dothe is agreable to god. Ye when he giueth but a drope of water for godds sake as writeth s. Mathew. for loue in god can nat synne / all that he doth is well done. For the holy ghoste that hathe put this charite in vs can do no euyll. And if of aduenture by suche a good entent one dyd any euyl by errour this euyl shulde be pardoned incontinent and reputed for good by the good entent and loue that he hathe towardes god. For Christ sayeth in the gospel. If thyne yie (that is to say thyne entencyon) be simple and applyeng to good all thy bodye that is to say all thyne operacion shalbe lyghtened and good. And saynt Paul sayeth / we knowe that

psal.115

1. cor.13

Mat.6.

vnto

Vnto them that loue god all thynges worke for the best. All they that are constant in this faith and charite be the children of god and please God. As witnessith S. Petre where he speaketh in thactes of thappostels. Of a truth I perceyue that god is not parcyal, but in all people he that feareth him & worketh righteousnesse is accepted with him, for god nedeth not our workes whē he thus hath our hertes albeit that suche a loue cā not be ydel

This loue comith in vs (as I haue sayd) by faythe / when the person beleueth surely that he is the chylde of God. It nedeth not that suche a persone be constreyned to do god workes by any commaundementes. For the loue of god dwellynge in hym can not be ydel. For loue as sayeth saynt Paul suffreth longe and is courteys, loue ennieth not, loue is not crauyng / swelleth nat / dealeth not dishonestly / seketh not her owne / is not prouoked to angre / thinketh not euell / reioyseth not in inequite / but reioyseth in the truth / suffreth all thinges / beleueth all thynges. hopeth all thinges / Suche a loue or charyte bryngeth a person to good workes / and not good workes a person vnto suche a loue / or to suche a fayth and trust in God. These workes spryng out of faith and not fayth out of these workes. For as I haue seyd fayth bringeth loue and loue bryngeth good workes. I. Cor. 13

Lyke as though there were a ryche man without chyldren or heyres whiche myght take

take a poore beggar out of the strete & make hym his heyre of his goodes. This poore man being thus made great & ryche if he wolde be thankeful (as becomith him to be) shulde serue his lorde or maister (which had thus exalted him & made him ryche) truely and with greate loue. ye and if he ones myght knowe the wyll of his mayster, he wolde nat deferre the doing therof tyl he were cõmaunded. But he wolde do all thynges by and by of his owne courage for the charite or loue that he hathe towarde his mayster without commaundement.

Beholde thys poore man so exalted hathe nat deserued by his workes nor by his seruice that this ryche man shulde so make hym hys heyre/but the ryche man hathe made him his heyre of his owne goodnes without that the poore man had in any maner wyse deserued it. And the seruice that this poore man doth afterwarde compth of loue and kyndnesse. For he knoweth & beleueth surely that he is heyre of the goodes of his lorde byfore that he do any seruice. And forbycause that he beleueth that the ryche man wyll kepe promyse with him/ he beginneth to loue him by the meane of this fayth. And so when he loueth him/ he dothe to him wyllyngly and with good herte al the seruice he can/and fulfilleth ioyfully his commaundementes and all by loue. And the more laboure & seruyce that he can do for his good mayster the more greate plaasure he taketh.

So is it of a good Christen/ for when he

was

was yet enemy of god by the synne of Adam, he was accepted of god before he desyreth it, and before that he had in any maner wyse deserued it. Thus hathe god made vs his chyldren and heyres without our deseruing. The whē we beleue this stedfastly this fayth bryngeth loue into our hertes, so that we begynne to loue god bycause that he hathe made vs so greate and excellent. And when we so loue him we kepe his cōmaūdementes by loue and

Joh.14. do al thynges w good wyl. As sayeth Christe in saynt Johan. He that loueth me kepeth my cōmaūdementes. And so kepe we al thynges & suffre al thynges whiche we thynke agreable

Rom.5. to god and nothyng is to heuy for vs. And as sayeth s. Paule, we reioyce in tribulacyon for we knowe that tribulacion bryngeth pacience pacience bringeth feling feling bringeth hope and hope maketh vs nat asshamed / bycause the loue that god hathe vnto vs is shede abrode in our hertes / by the holy ghoste whiche is gyuen vnto vs / whiche loue maketh all thinges lyght vnto vs / pleasant / and easy to beare / so that after the worde of Christ in the gospel

Mat.11. his yoke is easy and his burthen is lyght.

This fayth and loue had the apostles (as wryteth saynt Luke) when they departed frō before ỹ iudges they reioyced that they were

Act.5. made worthy and able to suffre shame and dyshonoure byfore the worlde for the loue of Jesu Christe. This charite had saynt Paule

Rom.8. when he sayde vnto the Romaynes. who is he

that

that ſhall ſeparate vs from the loue of god
ſhall tribulacion or anguiſſhe / or perſecu-
cyon / or hunger / nakydneſſe / other perel /
or ſwerde we be ſure that nether deth nor liſe
nether aungell nether rule nor thynges pre-
ſent nor thinges to come / nether hyght nor
depneſſe nether any other creature ſhalde
abyll to ſeperat vs from goddis loue whyche
is in Jeſus Chriſt our lord,

But I axe you nowe wherby is it that thou
knoweſte that thou arte the childe of god? by
the ſeruyce that thou haſte done hym? Naye.
wherby then? by the faith wherby thou bele-
ueſt the worde of god whiche sayth that thou
arte the childe of god before thou beginneſt to
ſerue hi, as writeth ſ. Paul Thy ſeruice & thy
workes haue not gyuen the faythe and truſte
wherby thou beleueſt that thou art the chylde
of God and hys heyre / for thou haddeſt that
or thou dyddeſt hym any ſeruyce, but bycauſe
that thou beleueſt ſtedfaſtlye that God hathe
made the ſo great by this sayth begineſt thou
to loue him. And whē thou loueſt hym ſo thou
doeſt him all the ſeruyce that thou knoweſt is
agreable vnto him. Thou obeyeſt his cōmaū-
demētes / alwayes humbly knowleging thine
imperfectyon, aſcrybynge all that thou doeſte
to god, for els as sayeth ſaynt Paule. If our Rom. 4.
heritage came of the lawe, the sayth were but
in vayne and the promyſe of none effecte.

Beholde nowe ſeeſt thou that we do not de-
ſerue the euerlaſting lyfe by our good workes

for

for god hathe promyſed it vnto vs all ſurely byfore that we beganne to do good, wherfore thou muſte knowe and beleue that good wor-kes make none ſure that he ſhalbe the chylde of god and his heyre. But contrary wyſe the fayth and truſte that thou haſte in god (wher-by thou beleueſt ſtedfaſtly that he hathe made the his ſonne) maketh the to ſerue god and to kepe his cõmaundementes by loue / wherfore al they are abuſed (Theologyans & doctours, that ſay that certaynte or hope procedeth out from good workes. For cõtrarply, out frõ the certainte and from ỹ fayth (wherby thou beleueſt the goodnes that god hath done vnto the) cometh the good workes. That is to ſay whẽ thou beleueſt / thou begynneſt to loue & when thou loueſt / thou doeſt ỹ god wold haue done.

¶ Howe that we ſhall not ſerue god for hyre or wages. The iv. Chapi.

THE workes done in ſuche fayth and charyte be alonly pleaſaunt vnto god and wor-thy to be called good work-kes / for they be the workes of the holy gooſte that dwel-leth in vs by this fayth. But they that ar done by tediouſnes and enyl wyl for fere of hell or for deſyer of paradyſe be none other thynge but ſhadowes of workes makynge ypocrytes. The ende of our good workes maye ſeke nought but to pleaſe God knowlegyng

knowelegynge that yf we do neuer so moche we can neuer do our duety / for they that for feare of hel or for the ioyes of heuen do serue God do a constrayned seruyce whiche God wyll not. Suche people do not serue god bycause he is theyr god and theyr father / but bycause he is ryche and for to haue part of his rychesse / they desyer not god but hys wayes and ryches / that is to say they serue for none other purpose but to haue theyr rewardes, & for to auoyde hys punyssions. And suche people be as it were hyred men and waged seruauntes and are not chyldren for the seruyce they do it but for hyres and wages. But the chyldrē of god serue theyr father for loue for they knowe the goodnesse of god hathe done to them alredy in that they beleue that God hathe made them hys chyldren and heyres / For saynt Paul sayth ye are all the chyldren of god by the fayth whiche is in Jesu Christ. Gala.3.
And agayne / for asmoche as we be chyldren Gala.4.
god hathe sente the spirite of hys sonne into your hertes crying / father, father. Thou arte then nowe no seruaunte but a sonne. And yf thou be the sonne, thou arte also heyre of god by Christe as sayth S. Paule / ye are al the 1.Tess.5
chyldren of lyght and chyldren of god. Then the chyldren of god (that is the true christen) do not desyer to gette the heritage by theyr seruice, for they knowe by the sure promyses of god (which they do beleue) that god of hym selfe hathe purely and lyberally giuen it vnto

them already. As when a burgoys hath a seruaunt and a sonne. The seruaunt serueth his mayster and dare not offende hym for feare of lospnge of his wages which he attendeth for, for he serued for wasges / and after that he hathe receyued them he leuyth hys mayster and axeth no more of hym for he demaundeth nothynge els but hys money whiche he hathe receyued already. The sonne of the house serueth hys father and kepeth his cõmaundementes not to haue wages but for loue that he hathe vnto hys father. For he knoweth the goodnesse that hys father hathe done to hym and that he is heyre of the gooddes of hys father. And knoweth that he shall euer dwell in hys fathers house / as sayeth saynte Iohn.

Iohn. 8. And therfore dothe he lyberally the wyll of hys father bycause he wolde not anger hym So muste euery Chrystyan serue God and kepe hys commaundementes by true loue and not by hope to gette for hys seruyce euerlastynge lyfe or the heryptage of hys heuenly father but knoweledgynge alonly that god hathe gyuen him that alredy, and that he hathe made hym hys heyre before he requyred it. So shal he serue him by loue declarynge that god is al good / and to shewe that against his goodnesse he wyll not be vnkynde.

Loue

¶ Howe that we dysheryte our selues by our dysobedyence. The x. Chapitre. Fo.xxx

NOwe must euery man know that alonly they ẏ by such loue serue god be ẏ children of god his heyres and shalbe saued. For he that gyueth not thākes to god and loueth hī not of this facyō for the goodnes that god of him selfe hathe willīgly done vnto him is cause ẏ he is not the chyld of god ⁊ maketh him selfe vnworthy of all ẏ promyses of god.

Lyke as though there were a man that had gotten som great ryches by hys labour ⁊ that he hath .ij. sōnes. The .ij. sōnes be here egally lyke nigh vnto the goodes of theyr father and the herytage of theyr father belongeth egally vnto them / for they be both sōnes. But if the one be rebel and disobedient vnto his father ⁊ do to hī dishonour after that he come to thage of discreciō by such meanes may he be cause of dishereting of hym selfe he is naturally son ⁊ heyre to ẏ goodes as wel as his other brother but he dishereteth hī selfe by his euyl lyfe

So are all persones the chyldren of god. and bought agayn by iesu christ but they that rebel agaynst god / and obey not vnto his commaundemētes dysheret them selues because of theyr dampnatyon god wold wyllyngly haue saued them / for he dyd promyse to them (among other) the heritage of his kingdome and had made thē his chyldren / but they dampne them selues. They are the chyldren of god, as

concernynge

concernynge goddes behalfe, but they are alwayes dāpned bycause of theyr disobedience.

Ye some tyme god calleth suche people hys frendes, not that they be so / but bycause they mought haue bene so. As he sayd vnto Iudas Mat. 26 My frende why arte thou come hyther? And vnto hym that came vnto the weddynges, my frende howe art thou entred here not hauinge thy weddynge garment. Beholde he is called Mat. 22 frende and yet neuertheles he suffreth hym to be cast into darkenesse, he had byn the frende of god yf he wolde haue consented to the wyll 1. Ioh. 2. of god S. Iohn sayth. There is nowe many antechristes / they went out from vs but they were not of vs, for if they had byn of vs they had bydde with vs. So be al people the chyldren of god, but ther be many that make themselues vnworthy to depart thē selues frō god.

The other sonne that abideth with his father is a son / and abydeth a sonne and heyre bycause he is obeysaunt vnto his father / he hathe not deserued by his good lyfe and obedience the possession and goodes of hys father but he hath only byn wel ware that he hathe not lost them by dysobedience. For the father may say. Dere sonne it is true that thou haste kept to the best of thy power my commaundementes / notwithstondynge the goodnesse had neuer made the ryche if I hade not gotten it. Then lykewyse although that we kepe the commaundementes of god neuer so straytly it shulde profyte vs nothinge if it were not that

Iesu

Jesu chryst had obtayned for vs the lyfe eternall before of his heuenly father by his dethe Our goodnesse or iustyce shulde profyte vs nothynge if Jesus chryst had not laboured for vs. For (as sayth saint Paul) The lawe hath Heb.7.
brought nothing vnto perfection / the Jewes kepte the commaundementes and the lawe of god yet they coude not come vnto heuen. It was nedefull that Jesu Chryst must fyrst dye for them. Lykewyse can we not be saued by our workes. Our helth is come to vs of God For yf by our workes we may get helth then must we nedes say that chrystis dede in vaine As sayth sayntPaul. Ye yf workes mought haue saued: Abraham / Isaac, Jacob, Dauid, and many other Jewes had byn saued (as we haue sayd) byfore the natiuite of iesu Chryst for they kept better the commaundementes of god then we do. But god wyll do it alone to thentent that none glorifye or bost hym selfe therof & that to hym alone and to none other be gyuen al honour and glory for euer. Amē.

For (as writteth saynt Paul) The scrip Gala.3.
ture concludeth all thynges vnder synne that the promyse by the fayth of iesus chryst shuld be gyuen vnto thē that beleue. For this cause when the persone knoweth surely that God hath made hym chyld of the euerlastinge lyfe, by his deth before he had deserued it / he wyll do agayne to God all the seruyce that he can thynke / and al by loue and kyndnes shewinge that he wyll not be vnkynde / not to get any

thinge of god / but bycause he is his good fa-
ther / and that he hathe receyued al thinges of
hym. For we haue nowe alredy all that wher-
fore we must serue god. For he hathe made vs
his chyldren / and his heyres / while we were
his enemyes / and byfore that we knewe hym
as we haue many tymes byfore sayde. And
herin lyeth the deseruing of the christen fayth
that thou beleue certaynly that thou arte the
chylde of god and that thou kepest his cōmau-
dementes bycause thou knowest and beleuest
stedfastly that he hathe so made the ryche and
great / and that thou seruest him by this fayth
as a good chylde his father. For the chylde
doubted nat / but beleueth stedfastely ỹ he shal
haue the substance of his father / and bycause
he beleueth it stedfastly he laboureth for to in
terteyne it. So shalte thou beleue without
doubting any thyng that thou art enheriter of
heuen And therfore shalte thou do thy dyly-
gēce to kepe that heritage to the honour of thy
father. Thou shalte beware that thou anger
him nat but thou shalt thāke him ofte bycause
he hathe gyuen the this heuenly heritage.

Beholde nowe seist thou well byfore thyne
yien howe muche we are bounde to thanke /
prayse and serue God, and to kepe hys
commaundementes / and to kepe
vs frome synne and to do
many good workes of
fayth by very
loue.

¶ Of two maner people lyuyng in this worlde. The. xi. Chapi.

Here are in the worlde two sortes of people / good and cuyll, and be compared vnto the two theues that suffred on the crosse w Iesu Christ the good are betokened by the these on the ryght syde / whiche ayed pardo, & they be they that knowledge thē selues / poore synners / and fele mekely of thē selues, as did the poore publicā that durst nat lyfte vp his yies towarde hene / for they knowe that they haue nat kept the cōmā demētes of god so streitly as they were boūde They perceyue also that thoughe they thynke to kepe thē neuer so wel they fele them selues faylyng alwayes in detraction / in hastenesse in anger / ydell wordes / in infidelite and in lacke of loue / albeit that suche folke do muche good / yet theyr conscience is nat content & in reste / but as concernyng them selues euer in sorowe. For they knowe that they must appere before the vyghtuous iudge / by-fore whose face (as sayeth the Psalmist) shall none lyuyng be iustified / if we shulde be iudged after our deseruinges. And therfore come they and cast them selues prostrate before the mercy of God and saye with the these on the ryght syde. Lorde haue mynde on me when thou comest into thy kyngedome. Thou haste cōmaunded me many thynges and I perceyue

Luke. 18

Pa. 142

Luk. 23.

in my selfe that I am frayle and can not en-
tyerly kepe thy commaundementes thoughe
I loke neuer so well therto. Neuertheles I
knowe that thou nedest not my good workes
Seynge it is so that thou hauest so moche lo-
ued me that thou woldest suffer deth for me/
when I dyd not yet knowe the/ and was yet
thyne enemye. I haue trust vnto the my moste
mercyfull god that thou wylte not suffer him
to perysshe for whō thou hast shede thy bloude
For I knowe that thou art a lorde almyghty
that madest all thynges in heuen and in erthe.
And I knowledge and worshyppe the/ and
certayne that thou wylt not dampne me. Al-
beit ꝑ I haue not deserued heuen by my good
workes. I knowe and beleue that thou haste
satisfied for me when thou dydest suffer dethe
on ꝑ crosse. Thou hast bought me agayn with
thy precious bloude, and I am thyn the deuyl
hathe no ryght in me. Neuertheles ꝑ͛ thou
wylt dāpne me o mercyful god thou mast wel
do it and ryghtuously, for I am thyne, & thou
mayst do with me al that thou wylt. I am thy
creature. Thy wyll be fulfylled in erth as in
Mat. 6. heuen. yet alwayes to thentent that thy do-
lorous passyon be not lost in me I pray the O
my most merciful lorde iesu Christ. that thou
wylt receyue me into grace, as thou hast done
the good theef I know that I am not worthy
and ꝑ I haue not deserued it. But to thentent
that thy great mercy may be alwayes ꝑ more
manifest vnto the augmētacion of thy glory I

the o god most puyssaunt that thou wylte not putte a bake out of thy syghte. For thy onely passyon is myghty ynoughe for to saue me / without my good workes, for if I mought deserue the lyfe euerlasting by my good workes it shulde seme that thou haddest suffereth thy passyon in vayne & that thou haddest dyed on the crosse in vayn. Seyng therfore that thou art surely deed for me and for all the worlde / not for thy selfe / why shuld I then be lost O gracyous iesus Chryste: Saue thou me / for thou art al good / and mayst saue me / for thou mayst all thinges. Where I knowe no remedy but to come to thy greate mercy / and I prostrate at thy fete require of the pardon of all my synnes. Al they that of an entier herte do thus trust in god, and trust stedfastly that god wyll saue them / it shal come vnto them accordynge to theyr faythe. And this is the moste certayne and the most sure way for to come to heuen and vnto the lyfe eternall / that euery one forsake hym selfe and put al in the honde of god / alwayes doinge his beste to kepe the commaundementes of god / and to lyue accordynge to the teachynge of the gospel / and altogyther dystrustynge of him selfe.

The other that be signifyed by the thefe on the lefte honde are they that put all theyr trust in theyr good workes. They goo dayly to the churche / they kepe and halowe all the festfull dayes / they fast ofte / they here masse dayly, And when they must dye they truste in

theyr good workes / and thynke that God
oweth to them the kyngedome of heuen and
that they them selues haue deserued it. These
maner of people be soneste dampned for they
knowlege not that god hath satisfyed for the
but make them godes of the workes of theyr
hondes cōtynge therby that they haue deser-
ued heuen / for that thinge is euery mans god
wherin he putteth his truste. This is one of ỹ
greatest errours that is in christendome, for if
a man saue hym selfe by his workes Christe
were deed in bayne, As sayth s. Paule s. Joh.
Gala. 2. baptist / Abraham / Isaac / and Jacob / with
many other patriarkes haue lyued moch more
holyle then euer we shal lyue. yet coude they
neuer by their good workes come to heuen. It
was nedeful that Christ shulde fyrst come to
suffer dethe for them that hys passyon shulde
saue them / not theyr workes / but the faythe
and truste that they had in goddes promyses /
wherby they beleued that Jesu Christ shulde
come / and shulde delyuer them.

But I do not say these wordes that the
good workes done in faythe shulde be euyll.
No / I do counsell all the worlde to do many
good workes / pryncypally the workes of
loue and mercy toward theyr neyghboures /
in socorynge them in al theyr necessites onely
for the loue & honour of god, without seekynge
any other thynge and that he shuld so labour
frely and with a ioyous hart to obey vnto the
cōmaundementes of god & counsayl of the gos-

pell /

pel/doing the workes comprysed in the holy scripture, and not thē whiche the couetousnes of the Pharyseys haue deuysed.

But to do these workes and to thynke to deserue euerlastynge lyfe and so to put his truste in them/is to lyue as do nowe at thys daye the Jewes and very Idolatres. For god wyll haue the hole herte and wyll not that it be fyxed on any other thynge/but in hi alone ye he wylleth that all that we do in this lyfe shalbe none other thinge but a token of kyndnes and gyuynge of thankes of that we haue receyued of hym/for if we haue stedfast fayth and truste in hym alone / we haue nowe receyued and be sure of that / that suche tedyous and wery workes wolde gette / as we haue sayde before and wyl saye more playnly. And all suche screpulous doers of good workes and therin sekynge theyr helthe and trustynge in thē that thinke they shalbe saued when they haue slayne no man/ & when they haue drawen no man to syn / and there vpon puttynge theyr trust/be lyke vnto the pharysey of whom Chryste speaketh in the gospell whiche rehersed his workes for to haue prase and reproued the pore hūble publycan knowlegynge his faute and axynge pardon. Luk. xv.

It were better for the a thousande folde that thou haddeste byne a synner and neuer done good dede / and that thou knoweledge thyne offences and euyl lyfe vnto god axynge mercy with good hert lamentynge thy synnes

then

then thou haue done suche good workes and in them to put thy trust thinkynge that therfore god were bounde vnto the. There is no thynge whiche (after the maner of spekynge) byndeth god but ferme and stedfast fayth and trust in hym and his promises / for god requyreth not pryncypally our good workes / for he nedeth not them / but he desyreth our hertes and al our intencyon to seke in all thinges nothynge but hys honour. And that we truste not in our workes, but (forsaking our selues) all holly in hym and not in our deseruynges. For we can shewe vnto God no greater honour then fayth and trust in hym / for who so euer doth that / he confesseth that god is true good / myghty / and mercyfull. And when we synne it is not the worse vnto god, we mynysshe not his glory by our synnes for hys glory can neyther be augmented nor mynysshed for asmoch as it is infinite. And for bycause that we can do no maner hurt nor anoisaunce vnto God by our sinnes therfore is he lyghtly appaysed this stondyng that with an entier hert without any fayninge we knowledge our defaute and demaūde humbly pardon. And lyke wyse when we do any good we do not encrease his glory by our workes for God abydeth alwayes one. All the daunger that there is in our synne is the euyll example that we gyue to our neyghbour in that we hurte hym therby dysprysynge the good counsayll of our good god which he hathe gyuen vs in his holy

commaun-

cõmaundementes/ forbycause we be vnkinde agaynste the greate grace that he hathe done vnto vs/which is a thinge horrible & worthy of eternal punyshment bycause that it is infynite and eternall(the holy cõmaundement)agaynste which we haue offended. But bicause his proper nature is good and merciful he pardoneth all these that confesse him to be suche.

Therfore loueth god better a synner repentynge and axynge pardone of his synnes then he doth a worker of good workes proudly bostinge him selfe,and trustinge in them.For(as it is saide)god hath loued better the publican then the pharisey and hath shewed more loue vnto the pore open synners then to the pharisays and ypocrytes to whō it semed that they had fulfilled the cõmaundementes of god,and that god coude nothing demaunde of them.

For they reproued Iesu christ that he was frende of the synners and that he eate amonge them. Our lord demaundeth nothing but the hert and when he hath the hert/he regardeth not whether we fast/pray/or here masse/or whether we bere blewe abite or gray.For all suche outwarde thinges be indifferent byfore god.Whē our hertes be ruled in god accordinge to the doctryn of the gospel/it is al one what thing we do for we haue alwayes loue,which teacheth vs what thinge we muste do, or leue vndone/for loue doth nothinge in vayne. Mat.6.

For this cause an humble herte not abydinge vpon his good workes thoughe he do thē

but

but puttynge all his hope and trust in god and foundynge hym selfe vpon hys goodnesse / grace, and mercy, beleuyng stedfastly that god hath all satisfyed for vs and that of hym selfe he hath iustified vs and gyuen vs helth / doth purely and lyberally without demaundynge any wages al the seruyce and al ỹ good he can alwayes knowleginge him selfe to be dettour vnto God and appynge grace. Suche an herte is onely pleasaunt vnto god.

Some myght nowe say. I beleue wyl al this that I am the childe of God. And I must serue God by loue and kyndnesse / in knowelegyng only by my seruyce the goodnesse that he hathe vnto me / but what shal I do for the better / howe shal I shewe vnto god my kyndnes & loue? Albeit that we haue ofte touched this matter byfore / yet we wyl declare in the Chap. folowing more plainly the thinges that shall be nedefull to this purpose.

¶ Of good workes and by what meane they be most pleasing to god The. xij. cha.

For asmoch as I haue muche spoken of the fayth and trust in God to thentent that the euyll and peruerse (which interprete and take al thynges to the worse and corrupt the) shal not say that I lerne and counsayll you to do no good workes I wyll nowe shewe you what thinges ye shal do.

I haue

I haue many tymes sayd that fayth bringeth charite / and charite good workes. For yf thy fayth induce the not to do good workes / then hast thou not the ryght fayth. Thou doest but only thinke that thou hast it. For s. Ia. sayth Iame. 2.
that fayth without workes is dede in it selfe. He sayth not that it is lytell or feble but that is dede, and that that is deed is not. Therfore when thou arte not moued by fayth vnto the loue of god / and by the loue of god vnto the good workes / thou hast not the fayth but the fayth is deed in the, for the spirite of god that by fayth cometh into our hertes to fyre vppe loue can not be ydel. Euery one doth as moch as he beleueth / and loueth as moche as he ho peth. As writeth s. Johñ. he ẏ hath this hope 1. Joh. 3.
that he is the son of god puryfyeth hym selfe as he is pure. He sayth not he that puryfyeth hym selfe hath this hope / for the hope muste come byfore procedynge from the fayth as it behoueth that the tre must first be good which must brige forth good frut. Then it behoueth to knowe fyrst that ye are the children of god and afterwarde to laboure.

But what shal we do? we shall do and lyue so with our christen bretheren / as christ hath lyued and done with vs that is to say as Jesu christ hath offred him selfe to vs and for vs so muste we present and gyue our selues as it were a Chryst for to serue them / and to so cour vnto theyr nede As sayth saynt. Paule, Phi. 2
Let the same mynde be in you the which was

in

in Christe Jesu / whiche being in the shape of god & thought it no robbery to be equall with god Neuertheles̄e he made him selfe of no reputaciō and toke on him the shape of a seruaūt and al for our profyte. And so muste we helpe serue and comfort one another as Jesu Christ hath done with vs, we may nat seke our owne profyte auauntage or honour but all thynges profitable vnto our neighbour alwayes myndfull to procure the honour of god and that in all thynges we helpe our Christen brother / for so warneth vs ſ. Paule that none seke his owne profyte / but his neyghboures and that all that we do be vnto the honour of god, we muste set byfore vs the lyfe of Jesu Christ as a rule of al thing that is expediēt for vs to do or to leue vndone, we muste take payne to folowe him in mekenesse / in loue / in ſwetnesse, and in compaſſyon. And to lyue so with our neighbour as Jesus Christ hath lyued w vs.

For Jesu Christe was nat borne for hym selfe / nor hathe not lyued here for him selfe / but for vs. He sought nat his owne honoure but his heuenly fathers. Lykewyse shalt thou nat seke that is profitable vnto the but conenable vnto thy neyghbour. As teacheth vs S Paule in al his epiſtls and namely in the fyrſt vnto the Corinthi. I seke nat (sayeth he) that
1.cor.10. that is neceſſary and profitable vnto me but that ꝑ is profitable to many to thentent that they shulde be saued. And vnto the Ephesiās.
Eph.4. He that robbed let him robbe no more but la-

bour

bour rather with his hondes and that is good to thintent that he haue wherof to gyue to hi that hath nede, and vnto ỹ Gala. Bere (sayth he) eyther of you others charges and burdons and so shall you fulfyll the lawe of god. Gala. 6

And forbycause that we speke nowe of good workes. It must be knowen that we muste do some workes for our selues and some for our Chrysten brotheren / but all for the loue and honour of god. Them that we shall do for our selues teacheth vs S. Pauke saynge that we must mortifye in vs all euyll desyres / and all carnal operacyõs as vnclenes conuitpce, wrath blasphemy, detractyon, pryde, and other lyke vices. And vnto the Rom. That syn reygne not in your mortal body / that is to say, alõeit that we can not lyue without the mocyon of such euyl desires we shal not suffer thẽ to rule in vs but shal mortify them in resisting them. Colo. 3. Rom. 6.

What we shuld do for our chrisften brethren teacheth vs lykewise s. Paul saing. Serue ye one an other by loue and bere ye one an others burthen. For Christe cõmaundeth vs to exercyse the workes of mercy wherof he shal holde his iudgmẽt. All other workes that men do at thys daye in the churches be rather founde by auarice then cõmaũded of god, except ỹ payers which may in nowyse be done to get money / but alonly by loue i prayng one for an other.

Beholde nowe seest thou well howe great occasion thou haste to do good. For thou haste alwayes occasyon to mortifye thyne euyl de-

spers to serue thy neyghbour/to comfort him to helpe him/with worke/with worde/with counceyll/ with exhortacyon/ and by other semblable meanes. In such loue towardes our neyboure for the loue of god lieth al the lawe and the prophetes (as sayth Christ) ye and al the verye Christente, and nat in fastynge, keppynge of holydayes, watchynge/prayng, and syngynge/longe prayers/dayly and all daye yering of masses/settinge vp of candels/runnynge on pylgrymages/ & other such thinges which aswel the ypocrites proude people, enuyous/and subiectes to al wyked affectyons do. ye and many times enforce thē selfe more there vnto then the good Christen. But so to serue and socoure the one ỹ other by very loue can none do but they that haue true fayth and the very loue of god. And who so euer so loueth his christen brother he is alwayes ioyful in his conscyence. For he knoweth surely that he is the chylde of god & that god is his good father, and is wel content in his courage of all that god sendeth vnto him. But he ỹ hath not this loue is alwayes sory, ful of anguysshe and woteth not what to do to deserue more, he fasteth he kepeth holydayes/ nowe of one sayntnowe of an other, he sayethe his prayers nowe before one alter nowe before an other. He runneth on pilgrimage nowe here nowe there and can neuer come vnto rest & quiet of his conscience/for such workes make no mā sure/but make rather ipocrites trusting i their workes.

But

But the very faythfull cleneth to god/for he knoweth that he may neuer satisfye nor do ynough to deserue the euerlastynge lyfe. And therfore he putteth his trust in god & beleueth stedfastly that he hathe satysfied for vs/ and that he hath iustifyed vs. And therfore it is all one to him what thinge he do so that he please him and exercise charite to his neyghebour for the loue of god for he knoweth that God demaundeth nothynge but the harte and that regardeth not howe we do the worke so that it be accordinge to the teachyng of the gospell which cōmaundeth but charite. And so cometh he by fayth and trust in god vnto rest & quyete of hert and conscyence and is well contente to dye when it pleaseth god.

¶ Of.iiij.maner of faythes after the holy scripture and whiche is the Chri-sten fayth. The viij. Chapiter.

THys present chapi (by-cause I haue moche spoken of fayth, & that scarcely of a thousande one knoweth not this fayth) teacheth of how many maner faithes ther is made mēcion in ỹ holy scrip ture/ not as do nowe the doctoures whiche haue founde many maner of faythes. I wyll only speake of.iiij.maner of faithes which are most commonly founde in the holy scrypture The fyrst faith is this which the marchantes holde

holde one to an other & faythful frēdes. wher-
by they kepe promyse and sydelite the one to
Eccl. 22 the other / wherof speaketh the wyse man /
And. 17. possesse or kepe fayth with thy frende / in his
pouertye / to thentent that in hys welth thou
mayst be ioyfull And agayn he that discloseth
the secret of his frende / loseth his fayth. And
in the prouerbes. He that gyueth hys faythe
for a straunger shalbe vexed with euyll. And
thys is the faythe wherof the worthy people
cōplayn saying there is no fayth in the world.

The seconde fayth is when we beleue that
a thinge is to come / and suche thynges as we
here or rede, as we beleue that Rome is a Ci-
tye in Italye, or that Cartage was destroyed
of the Romayns / and this we beleue although
we haue not sene it. Also we beleue ỹ Jesu
Christe hathe here lyued on erthe and that he
hath preached and that he is dede for vs / and
that he hath done many other thinges / when
we beleue these thyngs after the story we be-
leue that this is our Christē fayth. The sīple
people alonely dothe not beleue thys but also
doctours in Theologye whiche are taken for
Jaco. 2. wyse. ye the deuyll hath also this faythe / as
sayth s. James. The deuyls beleue & tremble
for (as we haue sayd before) ỹ deuyl beleueth
that god is god / and that Jesus Christ hathe
here preached / ỹ he was deed buried & ryssen.
This must we also beleue / but yet this is not
the fayth wherof speaketh ỹ gospell & s. Paul

The thyrde fayth is that we beleue that

God

God may al thinges and that he is righteous good and holy. This fayth haue also the deuils and Judas had it also and other disciples that dyd myracles in the name of Jesus but they were therfore neuer the better, for whē they bosted them selues & were ioyful that by theyr faythe they expulsed the deuyls in the name of iesus / iesus Christ hath reproued thē saynge ioy not you that the spyrytes be vnder your power / but reioyse because your names be writen in heuen. Of this faythe writeth S. Paul vnto the Cor. sayeng. If that I had all faythe so ỳ I coude moue mountaynes out of their places & yet had no loue I were nothig. Luke. 10 1. Cor. 13

The iiij fayth is our christen fayth / wher of so moche spake iesu Christe / saynte Paule and saynt John and say that it is the foundacyon of Christendome. And this is the faythe wherof I speake in this boke. None hath this faythe but they that putte all theyr truste / hope comforte / refuge and fynally all theyr helth in god a lone serching all these thynges in him and lokynge for them of hym / and not of theyr deseruinges or good workes. Of thy fayth speaketh S. Paule saying / who soeuer call on the name of God shalbe saued. And the prophete Jeremye / Blessed is that man that trusteth in the lorde God. And Christ in the gospel. To thentent that none that beleue in hym shulde perysshe but shulde haue euerlastynge lyfe. And in the boke called Paralypomenon. Beleue in your lorde god and you Ro. 10. Hiere. 17 John. 3. 2. Pa. pp

ſhalbe aſſured and without thought. Beleue his prophetes and al happy thinges ſhal come vnto you. all moſte all the Pſalmes all the prophetes and al the leues of the holy Byble teache vs that we muſte beleue and hope in God by a ſtedfaſt fayth/ wherof ſpeaketh ſo moche Saynte Paule the apoſtle/ and which he prayſeth ſo moche in al hys epiſtels. And (as we haue aboundantly ſayde in the chapiters byfore) none may comprehend this fayth but he that conſydereth what was the fayth of Abraham, as writeth ſaynt Paul vnto the
Gala. 3. Galathians ſayng/ Abraham beleueth God, and it is rekened vnto hym for rygghtouſnes For by his fayth hath he obtayned that he is called our father and we be called hys chyldren in the holy ſcripture/ that is to ſay/ we be the childrē of the fayth. For by the meane of our fayth we be ſaued. As Abrahā was iuſtifyed by hys fayth and hathe gotten by his fayth that al they that ſhall haue ſuch fayth may lykewiſe be iuſtified. For this cauſe who ſoeuer hathe not the fayth of Abraham/ nothinge can come vnto him of that which Abraham beleued. That is to ſay/ when god is not thy hope and thy comfort/ when thou abydeſt not with a ſtedfaſt truſte vpon god, when thou art not ready to ſuffer and endure all thinges namely alſo the deth for the loue and honour of god/ And alſo to loſe all that thou haſt in the worlde thou arte not the chyld of Abrahā For Abraham was redy to all thinges where-

unto

unto god wolde sende hym. Suche was Job Job.13.
when he sayde/albeit that he kyl me. I wyll
put my trust i him. And the wyse sayth. What Pro.12.
so euer thing come to the ryghtuous let hi not
sorowe. And s. Paule sayth who shal seperate Rom.8.
vs from the loue of Jesu Christ? shal tribula-
cyon, persecutyon, swerde/or deth? And as s.
Peter sayth/who is he that may hurt you yf 1.Pet.3.
ye be haunters and folowers of goodnes. For
al that euer cometh vnto the when thou haste
this fayth be it of man or of ẏ deuyl al cometh
to thy profite. As sayth s. Paul vnto the Ro. Rom.8.
To them that loue god althinges be helpinge
and auauncement to good.
And therfore pray we alwayes that the wyll Mat.6.
of god be done. For as he is not here come (as
he sayd him selfe) to do his wyl/ but the wyl
of hys heuenly father/ So shall not the good
christen desier that his owne wyl be done, but Joh.5.
the wyl of god, and therfore shalt thou bere al
thiges paciētly as dyd Abrahā with a stedfast
fayth knowinge surely that god wyl not for-
sake the for god is thy father and thou art his
chylde. And it behoueth that he do with the
what hi pleaseth. For seing that he is al good
he wyl nothing but thy helth.

None can haue such a fayth if he haue not
therwith the loue of god'. And he that hathe
the loue of god/hath fulfylled the lawe for al
the scryptures teache vs none other thige but
that we loue god with all our hertes and our
neyghbour as our selfe/as it is writen in S.

Mat. 22 Mathe. None is a true Christen but he that hath this loue. All other be rather ypocrites then Christen. For all good workes which be not done by Charite / and of good wyll are all synne before god as sayth Saynt Austyn He that doth good agaynst his wyll / he dothe euyll / albeit that that he doth be good. For all that I do agaynst my wyll I hate it. And when I hate the commaundement I hate also hym that hathe commaunded it. And as longe as the person is such he may not be rightuous for none maye be ryghtuous but he that kepeth and fulfylleth the commaundementes of God by charite / and with a ioyful hert. And this is a syngular grace of god. And therfore may none be proude of it / for he can not haue it of hym selfe. So hathe a man nothynge of him selfe wherwith he maye exalte him selfe

Ioh. 15. For without god can we do nothing. As christ
1. cor. 4. him selfe sayth, without me can ye do nothing No not ons haue of yᵗ selfe one good thought as sayth s. Paul what hast thou that thou hast not receyued wherfore there is no way more sure to come to euerlastynge lyfe then to humble him selfe byfore God & to pray him humblye of mercy nothynge trustynge in his good workes, but with a ferme trust forsakyng him selfe to knowlege alwayes to god his imperfection. For we can come to nothynge by our good workes if we put any trust in them. For they are nothing els but synne / and stinkynge byfore god, when God helpeth vs not by hys

grace

grace. As sayeth the Prophete Esaie / we are all made vnclene and all our iustyce is as it were a clothe of of a woman that suffred the flyx of bloude. Esa.64.

And therfore I can neuer mervayle ynough that many of the relygious persõs wold make other partakers of theyr good workes / by brotherhedes and fraternites / saynge / that Christe sayeth in the gospell. After that ye haue done all that to you is commaunded say ye we be vnprofytable seruauntes / we haue done but our duety. For none can do to mothe None doth more thẽ he is bounde to do / But only Jesu Christe whiche only (as sayth S. Peter the apostle in his. ij. epystle) Neuer dyd syn neyther was there decepte founde in hys mouth / hath done that he was not bounde to do (And as sayth the Prophete Esaie) hathe taken vpon him all our langours. And all our sorowes dyd he bere he was wounded for our iniquytes / he was beten for our offences & by his stripes & spottes were we made hole. I.Pe.2. Esa.53.

His iustyce was only perfayte iustyce for he hathe done that he was not bounde to do. But we of our selues when we do oure beste yet can not our iustyce be perfyte when after our aduyce we do more then we are bounde to do yet ye be vnrygh tuous and yf we wyll be rygh tuous so must godes rygh tuousnes make vs rygh tuous / for as sayth S. Paule, Christ of god to vs is made wysdome iustyce sanctyfycatyon and redẽption to thentent that (as it I.Cor.1.

is wrytten) he that reioyseth shuld reioyce in the lorde s. Paul also teacheth vs / al his epistles that Jesu Christ is our iustice & that by him we shalbe saued and by none other.

Nowe seest thou well / that none can do to moch, for of him selfe none can do ynoughe and that we must take our comforte of the satisfactyon of Jesus Christ. Then whye wyl some sel vnto vs theyr merytes & good workes and make vs partakers of them. And yf it be not ✠ such ypocrytes forsake their trustyng theyr good workes and that they lerne for to truste vpon the iustice & satisfaction of Christ they them selues shall neuer be saued. For the Pharyseye hade done many good workes but bycause that he stode wel in his owne conceyt glorifyed and bosted him selfe therof, therfore he was forsaken of god.

¶ In what thinge lyeth the Christendome. The. xiiiij. cha.

THEN lyeth the very christianite in this thing / that thou do all thynge that Charyte procedynge from thy fayth iudgeth to be agreable vnto God. And when thou haste all done with the leste euyl that thou canste / that thou iudge thy selfe yet an vnprofitable seruaunt, and that by all thy good workes thou haste yet deserued nothyng, or if there be any thyng wel done that

it apperteyneth to God al be it by hys goodnes he wyl rewarde it and that he so rewarde the goodnes that he hath done him selfe by his holy spirite being in vs And therfore haue we nothynge but that that cometh of God vpon whom we must abyde(for I haue often sayd) Christ is our iustyce that is to say christ hathe satisfyed for vs,not to thintent that we shuld not satisfye but bycause we can not satysfye. And when one vnderstondeth thys he seeth well howe he shulde humble hym selfe byfore god/ & in whō he shal seke his helth.And whē we thus distrust i our selues of our goodwork̄ we shal forsake our selfe & stikke al holy togod with a stedfast faith & parfite trust.And so doinge we make force vnto the kigdome of heuē.

And this is it that god requireth of vs & then he holdeth to vs the promyse & he iustyfieth vs whē we dye with such a trust not for our workes but for his holy name for he hath promised vs that we shalbe his chyldren. So brought he the childrenof Israel into the lōde of promission/not by theyr meryte(for they were many times rebelles. & murmured agaīst hym)but to fulfyll his promyse. ffor he hade promised it to Abrahā/ Isaac and Jacob.

So shal not the chrisien distrust albeit he fynde no good in hym selfe/ nor in hys owne vertue/ but he shall yelde hym selfe holly to the mercy of god & axe pardon of hys imperfection with a perfyte trust cōsiderynge howe great loue Christ hath shewed vnto him.And

thus

thus doyng he getteth an hope and truſt in the goodnes of God/and beleueth ſtedfaſtly that his ſynnes are forgiuen not by his good workes (for when they be compared to the goodnes required of god there is no comparyſon) but by Jeſu Chriſte to whom he putteth hys truſt. For Jeſu chriſt poſſeſſith the kyngdome of heuen/by double ryght.

Fyrſte for because he is the ſon of god and very enherytor of his ryalme. Secondly because he hath gotten it by his paſſion and deth Of his seconde ryght he hath no nede & therfore he gyueth it to all thē that beleue & truſt in him and in his promyſes. For as God the father loueth Chriſt he loueth lykwyſe al thē that loue hym and beleue in him.

So ther ſhal none diſcomforte hym ſelfe when he ſhall dye but he muſte beleue ſurely that he ſhalbe ſaued. And albeit that one haue not deſerued by his good workes yet neuerthe les he muſt beleue it bicauſe of the promyſe of god, for god hath promiſed it to al thē that beleue it. and if we beleue it he giueth it vnto vs bicauſe of his promyſe & bycauſe þ he is true.

But yf God hath promyſed heuen vnto vs bycauſe of our workes we ſhulde euer be vnſure of our helth for we ſhuld neuer knowe ho we mocbe nor ho we longe we muſt labour to be ſaued and ſhulde be euer in thought that we had done to lytel & that more is we ſhulde neuer dye ioyfully. But god wolde aſſure vs of heuen, by his promiſe to thentent we ſhuld

be certayne and sure. For he is the truth that can not lye. And also to thentent that we shulde haue truste and hope in hym/ Notwithstondynge that after the greatnesse and multytude of our synnes it seme to vs a thynge impossyble yet alwayes we shall beleue it without any doubte bycause of hys sure promyse. And whosoeuer knoweth this he maye ioyfully dye and abide the iudgement of God whiche els were intollerable.

¶ How that we shall not sorowe for for feare of deathe. The. xv. Chapiter.

THE helth of a chrystē lyeth not in this lyfe or i that that one liueth lōge in this worlde but rather i the deth. For we can not be saued but by deth. Therfore the deth in hi selfe is not euyl but is rather to be desyred As dyd s. Paul s. Martine s. Austine & many other saītes whiche desyred al the deth for i this lyfe ther is no profite, but alway to syn more & more, and alwayes vnredy to dye.

Therfore thou shalt dylygently studye and exercyse thy selfe in thys presente boke/ and in the fayth wherof I haue moche spoken of and then forsakynge thy selfe intierly thou shulde truste vnto the grace mercy & good wyll of God alwayes rather desyrynge to dye and to be with God then to lyue here any longer.

This

Thys shall thy spirite desyre / for the flesshe can nat desire suche thinges. And so shalt thou holde thy selfe stedfastely vnto god beleuynge that thou arte his chylde and that he is thy father and that thou belongest to him.

For god hathe bought the agayne and hathe made the his chylde and his heyre when thou were yet his ennemye. And if he haue bought the when thou knewest him nat howe muche moze wyll he nowe take the to mercy when thou knowest him, and when thou axest mercy with a stedfast faythe and truste in him. And bycause a man can nat lyue here without synne therfoze he can neuer satisfye vnto god foz his synnes. As foz this cause shal the chzisten wyllyngly yelde him selfe vnto the dethe foz the loue of god / as Jesus chzist hath done foz vs. And by such a wyllinge deth which is taken with a good wyll by such fayth & truste & also by the loue that we haue to god al sines are clerely defeated and put away. For none can do moze great penaunce then to dye wyllyngly foz to fulfyll the wyl of god.

Therfoze thou shalt not be sozy foz deth / but thou shalt fozsake wyllyngly and with a ioyfull herte all thy goodes and all thy frendes foz to obeye God. They that dye with such a courage and suche a truste in God it is a certayn signe that they be saued. And to thintent that none shulde feare oz be discomfozte by deth, Chzist is fyzst deed him selfe & hathe taken away the power of dethe. None shall

haue

haue horror of the deth, yf he haue this sayth for it is now none other thing but a dore & entre wherby one goeth frō this tēporall vnto ỹ lyfe eternal. For christ sayth by the mouth of the Proph. Osee. O deth I wyl be thy deth And Paul sayth Deth wher is thy victory. Osee. 13 1. cor. 15.

Wherfore it is mocke to be rebuked the folyshe costome & maner of weppynge bewaylynge and takynge of sorowe for the deed as though we had no maner of hope or beleue on the other lyfe. Let the paynems wepe & waile which haue no hope of the euerlastynge lyfe. I meruayle that we be so mocke infideles seynge that S. Paul teacheth vs not to be sory for our frendes deed saynge vnto the Thessa. My brethren we wyll not that ye be ignorāt of them that slepe that is to saye of them that be deed to thentent we shulde not be sory as are other that haue no hope. Behold s. Paule calleth the deth none other thinge but a slepe from the which Jesu Christ shal wake vs at the day of iudgement. And if we haue such a fayth / as is that wherof I haue nowe spoken of we shall be nothing sory but rather ioyfull whē any dieth. Who so euer is sory for suche thyng he sinneth: For he is sory that the wyl of god is done. Thē let none be sory therfore for it is but al folye and infidelyte. 1 Tes. 4

Thou shalt not ordayne where thou wylt be buryed or what stone thou wylte haue on thy tombe for it is all prynde and vayne glory and profiteth nothinge / ye it is greate synne

byfore god. For it is all one bifore god if thou be buryed in the churche or in the churchyarde or in any other place. And all the pompes and ceremonyes wherwith the deade are buryed is more inſtitute for the profite & aduauntage of the lyuyng, then to helpe the deade. For they profite or helpe nothyng at all vnto the dede.

The beſt preparacyon vnto death is to loue nothynge in this worlde / to ſet his herte on none earthly thyng, but ſo to entreate and vſe al temporal thinges that one may be alwayes redy to forſake them and to loue better to be with god then here.

Wylt thou now we knowe who dyeth helthfully as ferre as man may haue knowledge. We ſemeth after the ſcripture ỽ when a man or a woman hathe louynge conuerſacion with his neyghbour, or if they be maryed togyther in an holy loue / glade to here talke of God / gyuyng wyllyng after theyr power for godds ſake, and are nat ſory or diſcomforted for the loſſe of theyre goodes / or of any other aduerſite wyllyngly comfortynge the deſolate and dyeth in a ſtedfaſte faythe & with good wyl it is nat to be thought that ſuch a perſon ſhulde nat be ſaued. Nowe forbycauſe I haue muche ſpoken of the faythe and howe we be the chyldren of God I wyll wryte howe all eſtates ſhulde lyue / and of euery eſtate alone a doctrine after the goſpell and epyſtles after ſaynt Pauke. And fyrſte of Monkes and Nunnes.

Of

¶ Of the lyfe of monkes what it was in tymes past. The. xvj. Chapiter. Fo. xlv.

IN tymes passed there were no holier persons the monkes and all they that wolde lyue accordyng to the gospel were wonte to gyue them selues vnto that lyse bycause they hade a more greater occasyon and helpe to leade a good lyse/then with the of the worlde. A person mought better kepe his symplicyte/chastyte/sobryete/humylite and other vertues in suche assemble of holye persons then he coude do amonge the seculers and worldly whiche sought but thynges carnall. So was then the lyfe of Monkes the fountaygne of Chrystendome. But thou must knowe that the Monkes of that tyme were al other the they of thys present tyme. They made no vowes nor promises as they do now None was then constreyned to chastyte or to other vertues agaynste hys wyll. They were subiecte and obeysaunt vnto the commaundement of theyr Abbot wyllyngly as thoughe god had cōmaunded them. For theyr superyours cōmaunded them nothynge but the commaundemētes of god and of the gospell.

And bycause I may not reherse the lyfe of al Mōkes I wyl speake here of .iiij. maner of Mōkes to thintent that ye may knowe howe the lyfe of Monkes is chaunged.

The fyrst monkes was Helyas & Helizeus

the sonnes of Jonadab/the sōnes of ẏ prophetes s. John baptyste, & other lyke. They were persons lyuynge in abstynence, in wyldernes. But the lyfe of thē hath no maner similytude vnto the lyfe of our monkes nowe a dayes.

Not longe after that our sauyour Christ is ascended vnto heuē is there come an other sect of Monkes, of whom writeth Philo & Eusebius. These monkes had theyr begynnyng of the disciples of s. Marke, with them dwelled wymen & lyued to gyther separate frō the people i sobryete, chastite & loue. And they lauded god with reding of the Psalmes, with fastynges & prayers/and lyued holly after the lyfe whiche the apostles had fyrste enterprysed among whō al thiges were comō, as writeth s. Luke i thactes of thapostles. Many haue folowed the lyfe of these monkes here as s. Effrē s. Machayry. s. Hierome, s. Hiliodore, & many other holy persons ẏ then were in ẏ world as a man may perceyue in ẏ bokes of s. Crisosto.

Act. 4.

Of such lyfe was also S. Martyne with his brethren. They were not ydell but wrytinge of bokes & labouringe with theyr hōdes for to get theyr expences. They made no vowes nor profession. Euery one mought eate/fast and reade when he wolde lyke as dyd the seculers. They came many tymes to gyther to communyon and prayer. They hade not certayne/masses/nor houres to singe dayly. And when it was noyous vnto them they mought auoyde out of the company/for they

were

were not constrayned there to abyde by any profession. And when a Bysshope or an herdman dyed they toke customably one of these mõkes for a newe bysshop & herdman, for they were then holy and lettered persons.

After them came the thyrde secte of monkes / of the which was s. Benet, Mountanus Gregory / and other monkes / of the order of s. Benet. In that tyme was the lyfe of monkes sumwhat charged with a certayn nomber of Psalmes with certayne prayers, with one certayn habite & order and with other ceremonyes. Neuertheles s. Benet dyd not so charge his order / but submytted al vnto the discrecion of the Abbot to dispence chaunge & do all thinges accordinge as he shulde thynke it best conuenient after the tyme. And bycause they were men of holy lyfe the Cytesyns toke of thẽ to theyr pastors & Bisshoppes. So came it afterwarde to passe that the princes & greate personages haue had fauoure & loue vnto the cloysters, and haue giuẽ thẽ moch goodes and possessyons / and haue founded newe monasteries / so that they be thus multiplied in the worlde / as thou mayste see. And bycause that to moche goodes and possessions haue begynẽ vnto them theyr good discipline and lyfe is by lytel and lytel brought to nought and corrupted by ryches. So that they haue enterprised to make sumptuous buyldynges / costly Vestimentes and haue begonne to eate and drynke delycatly, haue bought precyous Vessels / cha-

lyces / and other ornamentes in theyr churches. So haue they enterpryſed to lyue / not as Monkes but as lordes. By theſe thynges here is coled the ſpirite and loue of god. Thus leuynge the ſpirite they haue taken the fleſhe ordeyning all theyr holynes in foreyne / and outwarde thynges, and ceremonies / as in redynge theyr houres / in ſyngynge, in knelyng, inhabites / and many other ceremonyes. But humilite, contemptibilite / ſobriete / paciens / and ponertye / they haue forgetten. And by ſuch meanes is the lyfe of monkes come vnto volumptuouſues and vnto all vanyte by the abundaunce of ryches Thus haue they begon to be ydell, and wolde not get theyr expences by labour of theyr hondes / as it was ordayned at the begynnynge. Thus by ydelnes are they come vnto al euyl and peruerſyte and by great hopes be they fled out of their cloyſters monkes and Nonnes. Then was it ordeyned (as it ſemeth) that byfore ſ. Bernardes tyme the monkes dyd make profeſſyon.

After that the lyfe of Monkes was ſo corrupted came ſ. Bernard to cloyſter & thē were the mōkes refurmed. Thē did they agayn dilygētly take their eſtate & began agayn to charge theyr order with profeſſyon & promyſe & haue made many ſtatut; after ỹ whiche they mought lyue. & wherby they myght cōpell men therto for ỹ willyng ſpirite was clere extinct in thē.

After this is comen the .iiij. ſecte of monkes as Norbertus ſ. Dominyk ſ. Frauces. And of

them

them are nowe comen / many settes / as the obseruauntes / freres minors / Collettes / and Martinians, s. Dominyke hathe byn as fertil as s. Frances. And thus be the Cloysters and monkes multiplied without nombre. But the geeater that the nombre of mōkes and nonnes hathe ben, the greatlyer hathe vertue and charite ben minysshed for they haue begonne to make diuisions & partes ỹ one agaynst thother for to knowe which of theyr ordres were most holy & better then other & many other folyes.

After this haue the Monkes gotten popes and cardinals of theyr religion. And also they haue purchased and gotten to the despite and contempte one religion of another many pryuileges / pardons and ouctorities to make confraries for the seculers whom they make partakers of theyr good workes as thoughe they dyd more then they are boūde to do. Natwithstandyng ỹ Christ him selfe sayth in ỹ gospel. Luke.17

After that ye haue done all that to you is commaunded / yet say ye / we be vnprofitable seruauntes we haue done but that whiche we were bounde to do.

Thus are the cloysters and Monkes multiplied / & al charite amonge them minisshed. In times passed was the lyfe of monkes a departyng from the worlde / and nowe they are called monkes which in the myddes of the world bye & sel iugge / drynke / eate & be conuersant lyke seculers, & yet wyl styl be called monkes or rather relygyous. They do the better

to be called religious then Monkes after the lyfe ꝑ they lyue nowe. For monkes after the greke worde signifyeth solytary or lyuinge alone as they were wont to lyue byfore tymes whē theyr lyfe was good & holy. But religyous after ꝑ latine is bolde & subiect. For what is nowe ꝑ lyfe of the religious but a superstici ous subiectiō vnto certayn vayne ceremonies.

Therfore they may nowe by good reason be called religious that is to say captiues imprysoned in a ceremoniall lyfe and all Judaicall, forasmoche as they kepe not theyr order lyberally / and wyllyngly but for the moste part by constreynt. But theyr intent is not to be called relygyous for this cause. For thys worde relygyous betokeneth somtyme / holy and gyuen to the seruyce of god. And therfore they wold so be called entendinge to be taken more holyer thē other. Albeit that thapostell sayth. If any man thinke that he is sumwhat when in dede he is nothynge, the same deceyueth him selfe in his imagynacyon.

Alwayes in olde tyme reyned all vertue amonge the relygious. They haunted not the worldly people and therfore might they well be called monkes / that is to saye / solytaryes lyuyng alone and also religious that is to say holy and bounde vnto all vertue. But nowe ye shall fynde no where no greater eaters / bāqueters / drinkers (I dare not say drūkardes) chidynges nor enuy then amonge them. They thynke that whan they kepe theyr rule outwardly

wardly in habite / knelyng / becking / singing reding, fasting sayng of masse, & in other semblable ceremonies / that they be thē sayntes & vertuous / albeit ꝑ al these thinges thus done without the spirite & fre wyll be nothyng els byfore god but superstitiō pride & ypocrisye.

Thus do they dayly encrease their superstitious ceremonyes trustynge therto bycause they haue not the same fayth and spirite that the religious had i tymes past. Wyfore tymes the loue of god styred thē to do such thynges. Nowe they do it all of a necessyte as thoughe they coude not be saued without such thinges makynge to thē ydols and goddes of the workes of their hondes. Then howe is it nowe a relygyous lyfe? I se nothynge wherfore one shulde enter into relygyon.

¶ Whether the lyfe of a Moke be better thē the lyfe of a comon Cytesyn. The. xBij. Chapiter.

THE lyfe of monkes as it is nowe vsed in the worlde is none other thynge but a secte and therin lyeth no more holynes then in ꝑ lyfe of a good house holder / wherfore the state that the Monkes be come to nowe a dayes is moche to be playned. And if thou wilt knowe that I say truth compare the lyfe of a good house holder vnto the lyfe of a good Monke / and beholde which agreeth most vnto the doctryne of the gospel.

The monke is obeysaunt vnto hys Abbot / pryour or warden. The housholder vnto the his pastor or herdman / that itpleaseth him to commaunde hym in fastynges holy dayes and such lyke / that many tymes more willingly then the monke to his abbot.

The monke promyseth pouerty but he neuer wanteth as sayth s. Bernard. He is fedde & nourysshed of the goodes of other gayned by the labour of other He gyueth to none but receyueth euery where The housholder lyueth not of almes as dothe the monke or frere but gayneth his lyuing with ỹ labour of his handes / ye he gyueth almes accordynge to hys power. So is better herin the housholder thē the religious For Christ hi selfe sayth that it is more blessed to gyue then to receyue. Act. 20.

The thirde thinge that the monke promyseth is chastyte / neuertheles the state of matrimonye pleaseth god also / for he hym selfe hath instytute it. The Monke promyseth to kepe the ruke of a man. The housholder is content with the promyse that he hathe made at the font of baptesme so that he may kepe it well. For the good lyfe lyeth not in mochе promisinge / but in keppinge well that which one hath promysed. The monke reioyseth by cause s. Fraunces or S. Domynike is hys superpour. The house holder holdeth God for his superiour. The monke hathe the ruke of a man. The housholder the ruke of God / that is to saye the gospell. Then whye wyll the

monke

monke holde hym selfe moze holy thē the co-
mon housholder god is egally lyke nygh vnto
al them that loue him with all theyr hert and
lyue accordyng to the gospel/be he monke or
chanon, reguler or seculer. The abite of mon-
kes nor theyr ceremonies can not helpe them
when theyr hert is not good lyke wyse as the
seculer abite can not hurte the seculer mā whē
the hert is spiritual. For ỹ perfection of chri-
stendome lyeth not in meate or drynke or in
other outwarde worckes, as is fastyng prayinge
with the mouth watchyng/redinge/ singynge
makynge obeysaunce with the hede/knelinge
or in any outward thinge semblable.

As testifieth s. Paul vnto the Rom. sayngе
The kyngedome of god is neyther meate nor
drynke/but it is ryghtuousnes peace & ioy in
the holy goost. If thy herte & entent serch none
other thing but the honour & wyl of God/yf
thou reioyse that thou mast do & suffer al thig
for the loue of god thē art thou sure that thou
louest god and that he loueth the.

This let euery relygyous knowe that he
may not thinke that he shalbe iustifyed by his
outward worckes/or that he is any thing bet-
ter then the seculer man/as at thys day (god
amende it) we se that many relygyous esteme
them selues so holye/as thoughe they alone
were chrysten. And herof many tymes the se-
culers are cause which playne theyr lyfe whē
they beholde the lyfe of the relygious. They
prayse the state of relygyon bycause they re-

garde only the outward workes & plaine that god hath not called them to suche a lyfe when the religious here thy they glorify herin trust in theyr workes and thinke that it is euen so, and ỏ they be more holy then the other.

This is the moste daungerous temptacyon that the religious may haue for by this temptacion they begyn many times to trust & abide vpon theyr good workes notwithstondynge that they be often done agaynste theyr wyll which can neuer be good. As at this day we se howe many Monkes & Nonnes lyue in theyr cloysters agaynst theyr wyl. And al that they do procedeth from a herte constreined and not voluntary. And out dare they not go for shame bycause they haue other wyse promised And they curse ofte tymes al euyl to thē that haue counceyled them & brought thē into that relygion and wolde fayne that theyr cloyster were burned. And so be they neuer content in theyr hert nether can fynde any rest of conscience and be then moch ferther from God then they were when they were seculers. Suche people oft tymes do many euyls towarde thē selues by impacience & rebellyon agaynst god. They do nothynge by loue that they haue to god or by cause ỏ they beleue thē selues to be the childzen of god but only by constraynt and agaynst theyr wyl. And when they muste dye they trust and stik vpon such workes by them done agaynst theyr hertes and by cōstraynt of theyr order and thinke euen thus.

Beholde

Beholde dere lorde / my lyfe hath bene to me hard & bytter / I haue oft times had euyl wyl I haue alwayes abiden in my cloyster, I haue kepte myne order, I haue valyantly fought vnto the ende / gyue me nowe the crowne of glorye, & the euerlasting lyfe. In al the world is there not a more daungerous syn then thys peruersite and ypochrisye. It were better for suche people to voyde frō theyr cloyster / For synners knowyng theyr synnes & requyrynge pardone & grace be receyued vnto grace where as such ypocrytes are reproued of god. As we may se in the gospel where god receyued vnto grace mary Magdaleine s. Mathe xe. ẏ good thefe & many other open synners. But he hath left the scribes & phariseys in theyr blyndnes which trusted in theyr workes.

Ye fathers and mothers beholde wel what ye do whē ye put your chyldren into religion. For ye are causes of all theyr synnes. And it suffiseth thē not to lyue alone in such abusyon but they teach it thē selues vnto other, whom they wryte in theyr confrayries & make them participant of theyr good workes which procede often frō an euyl wylled spirite which cā neuer be good byfore god for god wyl no constreyned seruyce. Nether is there any worke agreable vnto god but such as ꝓcede frō faith, charite & out of a wylling hert / & if god wold haue such a constreyned seruyce he wolde constreyne the deuils to pray moch to singe moch to watch moch / & to do such other thinges.

But

But god wyl none of our wo7kes/whē he hath not our hertes. And all the wo7kes that we do dayly be agreable vnto god yf with all our hertes we loue him/beleue & trust in him. And all the wo7kes done without such fayth & loue be syn and dampnable byfo7e god and yf we stycke vpon thē as though they were good wo7kes. And so were it better fo7 the to go out of thy cloyster & to be an open synner and to knowledge thy mysdoynge byfo7e God as dyd the publycan then so fo7 to trust vnto thy wo7kes as though godfo7 them dyd owe vnto the/the kyngdome of heuen.

Iudi. 11. Mar. 6. But thou sayest/I haue p7omised it I must abyde I say agayne/ None is bounde to hold a p7omise which is cōtrary vnto his helth As did Iepte and Herode which had bene better to breke theyr othes thē to holde thyr p7omyses fo7 none may p7omyse no7 holde a thing that is contrary vnto his helth S. Fraunces and s. Domynike had leuer that thou ware saued in keping the gospel thē dampned trusting vpō thy wo7kes. And it is better to be shamed here befo7e the wo7ld then befo7e god.

But what is it that thou hast p7omysed when thou madest thy p7afessyon? haste thou p7omysed that thou wylte not lyue after the p7omyse that thou hast made at thy baptesme Thou sayest naye/ But therfo7e sayest thou I am entred into relygyon fo7 the better to fulfyll the p7omyse made at the baptesme. Then when thou perceyuest that thou lyuest wo7se

worse in the monasterie, then thou didest whē thou were seculer / whie darest thou nat take agayn the lyfe and estate wherin thou mayste worke better for thy helth without offending any persone but rather amende other? Or yf thou be entred into religion for to sethe the helth of thy soule and findest ther more noyse enuye drinkinge bākettes diuisions / hatredes thē fro whēse thou camest thou mast alwayes say I am come hither to amende my lyfe. And I finde that I waxe dayly worse therfore I wyl go ther I may amēde my lyfe & serue god with more rest of cōscience. Therfor I tel the ẏ it is better to lyue in ẏ world thē yl in ẏ monastery & to trust vpon thy good workes.

But thou must thinke not to leue the cloister to haue lebertye and carnal pleasure but only to serue god more frely as sayth s. Paul gyue not your libertye an occasion vnt o the fleshe. Gala.5.
And none can gyue the better knowledge here of then thyne one conscyence when thou axest it councell for it deceyueth none but sayth alway manifestly the trouth.

The worlde hath lykwyse his daungers & his perelles and it is impossible to lyue in the worlde without syn. Therfore when the relygyous seth that he may be saued ī his cloyster let hī abide there although hehaue there moch to suffre. But when thou perceyuest that ī thy cloyster thou workest against thy helth / thou mast then returne into the world without syn and lyue accordinge to ẏ gospel although that

it be

Howe it is that

it be great ſhame byfoze the woꝛld. ffoꝛ it is better to obey vnto god / then vnto men / as
Act. 5. ſayth ſ. Peter in thactes of thappoſtles.

¶ Howe it is that the monkes go not foꝛwarde in ſpyrytuall lyfe but waxe often woꝛſe. The. xviij. Chap.

WIT thou knowe whie they lyue nowe ſlouthfully in the monaſteries and wherfoꝛe that there be ſo many that wolde fayne they were out. Thꝭ happeth foꝛ none other cauſe but that they neuer entred foꝛ that entent ꝓ they ſhuld haue entred. One entreth ther of neceſſyte, to haue his exꝑces? An other to become a great pꝛelate. The thyꝛde to liue ydely and to haue good tymes. Many foꝛ vayn glozy to be reputed holy / and deuout, to be honoꝛed of the comon people, oꝛ ſo in pꝛeaching to ſhewe them ſelues that they bewyſe. None taketh ꝓ eſtate with ſuch a ſpirite ⁊ courag as ſumtime dyd ſ. ffraũces oꝛ ſ. Benet. And therfoꝛe they pꝛofite nothinge. But the longer they be ther the moꝛe ſlouthful they haue to do good. ffoꝛ to be ydel ⁊ to be nouryſhed delicatly dulleth vs ⁊ maketh the fleſhe rebel / ſo that they are the moꝛe enclined vnto lubꝛicite vnclenes hatred enuy and ſlouthe then the feculers that laboure with theyꝛ hondes.

Some ſe the religious rede moch / pꝛay / ſynge / watche / go wolwarde / and were lyke clothynge

clothyng. And this pleaseth them. They get a pleasure to serue god in suche a sorte. They here say that euery body promiseth the kyngdome of heuen vnto the obseruauntes/ so that they kepe well theyr rule/ and by this meane conceyue they spirite & courage to learne this lyfe bycause they consither nat what thyng is promysed them if they kepe well the promyses made at theyr baptisme. And after that they be thus entred into the cloyster they here of none other thynge / they learne none other thyng but outwarde workes, as readyng/ singyng/ watchyng/ fastyng/ & other lyke ceremonyes. They knowe none other thynge but that the sūme of all perfection & helthe resteth in these thynges. So thinke they ẏ they haue the principal parte of al perfection & that they are sure to be saued whan w̄ greate vnlust and tediousnes they haue accomplisshed & obserued these outward thingꝫ. And bycause they thike thus they abyde hāging & trusting ī suche thinges. And so come they neuer vnto the holy and blessyd spirite of S. Franceys or of s. Benet.

They haue neuer experience howe it standeth with a spiritual hert, for they knowe nat what thing they shuld do within forth. They thynke that all lyeth in outwarde workes/ & bycause they come nat vnto the spirite therfore abyde they so colde wery and slouthfull. And so recule they more bacwarde then they go forwarde in goodnesse. And cōmonly when they haue lyued in theyr relygyon twenty or

thyrty

thyrty were they are lesse worth / as vnto pur
pose of helthe then they were at theyr entre.
For they haue nought gotten there but a good
estimacion of them selfe of theyr good workes
superstycyon and hypocrisye.

They haue nat yet ones tasted the sobriete
and lyttell estimacion that the spiritual parson
bereth in his herte of him selfe, for they abyde
alwayes in the flesshe & in the lettre of theyr
rule and of the cõmaundementes. And they do
nought by loue nor with good harte. And as
longe as they kepe thus theyr ordre they are
reproued of god with the Pharisey in the. 18.
Luk. 18. cha of s. Luke. For if the laxe of Moyses &
the ceremonies which god hi selfe did ordeyne
myght iustifye nor saue none (as wryteth S.
Paul the apostel in al his epistels) howe moch
lesse may a moke be iustified by his rule & cere
monies which be institute by men / wherfore
we must serch al in the hert and in the spirite
wherby we may be iustified. For the outward
workes which we do without ỹ spirite be sum
Johñ. 6. tyme called flesshe by christ in the gospel, such
flesshe profiteth nothinge it is the spirite that
quykeneth as Christ sayth. Al outward & fo-
rayne thinges seme they neuer so holy if it pro
cede not frõ the spirite fulfylled with fayth &
loue, that is to say, if it be not done by charite
& loue ioyfully by the mocion of fayth & truste
that we haue to god. Al such thing seme it ne-
uer so holy or haue it neuer so goodlye appe-
raunce profiteth nothing but rather hurteth &

maketh

an ypocryte. For ẏ god is a spirite he loueth nothing but that which procedeth frō the spirite as he him selfe sayth in the gospel.

Saynt Paule ofte tymes calleth such outward workes elementes that is to say cōmencementes and entrees into Christendome/as though he wold say that such thinges are ordyned and institute for the that begyn to take vpon them the Christianite. As the chyldren of the scole lerne fyrst theyr A.B.C. He warneth vs also that we suffer not our selfe to be deceyued & that we serue not nor abyde subiectes to such elementes/but willeth that we shuld procede vnto the spirite. For what profyte shulde a scoler haue to abyde all hys lyfe in his. A.B.C. and lerne no ferther. No more profite bringe the workes without the spirite and fayth. Moreouer our sauiour Christ calleth them mans constitucyons saynge. They honour me in vayne teachynge doctrynes and commaundementes of men S. Paul also calleth bodyly exercitacyon, that is to say thynges wherby our body is onely exercysed/busyed and letted to do worse They of thē selues profyte nothinge vnto our soules. For he sayth/exercitacyon or bodyly labour is tytel thynge profytable/but mekenes profiteth to al thynges. And this is bycause that we do it with the body only and that therby our herte and spirite is not turned to God. Suche outwarde workes are moche mocked of the prophete Esaie, where he speaketh in the persone

Gala. 4.

Colo. 2.

Mat. 15

1. Ti. 4.

Esa. 2.

of god i this maner. Offer me no more sacrifyce. Sence to me is abhominacyon/ I wyll no more suffer the feastes of the newe mone nor of ỹ sabbot, nor other feastes, My soule hathe hated your calendes & solempnites. And again, Esai. 66 Heuen is my seate, the erth is the fote stole of my sete/ what is ỹ house ỹ thou canst byld to me. And which is ỹ place of my rest: My hond hath made al tȝese thinges saith the lorde god.

But wherunto shal I take regarde but vnto the poore and contryte spirite and vnto the fearer of my wordes. He that maketh sacrifyce of an oxe as he that slewe a man. He that killeth a shepe as he that braned a dogge He that offered oblacyon as he that offered the blode of a hogge. He that remembreth the ensence as he that blyssed an ydoll They haue chosen all these thinges in theyr waies and theyr soules haue taken pleasure in theyr abominacyons/ wherfore I wyll also reherce their illusions and deceites And I wyl bring vnto thē the thinges that they feared bycause I haue called and there was none that answered. I haue spoken and they haue not harde. Thinke wel on these wordes you al that make such estimacion of your ceremonyes/ feastes/ oblations/ sensinges/ and al other outwarde workes/ for albeit that ye wyll saye that all these wordes be spoken of Iewes ỹ abode obstinate in the lawe of Moyses/ shal they not: ye, ought they not: Lykwyse to be vnderstode of al them that folowe the iewes in such rites

As do all they that thike to do great pleasure to god by theyr ceremonies/ sumptuous byldynges singinges/playng at the organs/ sensinges/diuersities of abites/and a thousande other dreames/ whiche thinges may be done by any enuious person proude perso ye verely also by a murtherer or a these aswell as by a very Christen. But to loue God with a good hert/ to recognise his imperfection/ to pray for his ennemyes to socoure by very loue hys Christen brother/ to bere paciently and with a ioyfull herte all that God sendeth/ these thynges can none do but that he is all holye gyuen vnto god. They that be such be onely very religious before god. For onely suche do fulfyl the ruke. For they do obserue it & kepe it ioyfully/ and with a wyl fre & good. But other wise when one doth al by constreynt and tediousnes it is but a smal comfort.

But that ther be noxe so fewe religious hauinge the very feling of the spirite, this is for none other cause but (as I haue sayd before) forbicause that they enter not with such a courage & entet as they shuld do and that they be not enstructed as it aperteyneth.

Therfore who so euer wyll enter into religion let him beware aboue all thynges that he enter not vpon thentencyon to deserue the kyngedome of heuen by his watchynges/ fastinges/abstinences/prayers/singinges/redinges/and other thinges lyke. For yf thintent be suche/ he trusteth in hys workes/ and

becometh an ypocryte. And the more he doth of suche workes the more greate ypocrysie he becometh. And so abideth he alwayes a marchaunte with God for he serueth for wages. But if thou wilt enter into religion thou must do it for the loue of God bycause God hathe made vs his chyldren for to thanke hi agayne and to fle the syn whiche reyneth amonge the worldly. For he that dothe thus he thinketh that he can neuer do seruyce ynough vnto god for ỹ he hathe receyued alredy / for loue knoweth no measure. He laboureth not for to get the eternal lyfe as the marchant for hȳ wages but only to gyue thankes of the goodnes that god hath done vntohim alredy bicause that he beleueth and knoweth of truthe that he is the chylde of god and his heyre.

And therfore when any hath the faythe wherof we haue bifore spokē he is to be praysed that by thankfulnes doth separate hi selfe from the worlde for to fle the daungers therof. For the worlde hath a thousande occasyon to syn / pryncipally for ponge people. Wherfore this is not a thinge to be dispraysed that a person yelde him in a good religion to amēd his lyfe. But if one finde nowe i the monasteries more debates / drinkinges / banquettes / pōpes, hatred / enuy, and ypocrysie then in the worlde it were moch better to abyde out, ye or if one be entred to voyd out rather thē to lern ther to haunt such lyfe, not to way worse.

But thou mast say, I haue made profession

and

and promes, I muſt abide, I haue ſayd before that none is bounde to hold, ye that none ought to holde any promyſe that is contrarye vnto his lyfe. Herken to this that ſ. Paule ſayth. 2.Theſ.3
We commaunde you brethren by the name of Jeſu Chriſte that ye withdraxe your ſelues from euery brother that walketh inordinatly and not after the inſtitucion which ye receiued of vs. And agayn / If he that is called a brother amonge you be a fornicatour or couitous or a worſhypper of ymages or a rayler / or a dronkarde / or an extorcioner / with him that is ſuche ſee that ye eate not. And in an other place. God hath not called vs to lyue in ſtryfe & diſcencion but in peace and loue. 1.Cor.5

¶ Of parentes that wyl put theyr chyldren in relygyon. The.xix. Chapiter.

HERE muſte we warne the parētes that they be ware to put theyr chyldren into religion without aduyce whiche they do often bycauſe they ſeke more their owne profite thē ỹ helth of theyr children For ſome do it bycauſe they haue many chyldren, & to thētent ỹ they may mary thē other more richely they put one or ij. hauinge ſome bodily imperfectiō it to religiō / ſome alſo do it to haue honor by their childrē bicauſe they be mōkes preſtes or prelates, other do it by hope to be holpe & ſocoured of theyr chyldren.

Beholde howe that by such meanes there be fewe that enter into religyon with such intencion as I haue sayd aboue. Hit is not to be praysed but greatly to be dispraysed when by such occasion any intreth into religion. Therfore shuld the parentes se fyrst whether theyr chyldren were inclyned therũto or not, & whether they dyd desyre it or not / and for what cause they desyred it. For if they be not enclyned therunto whie wylt thou lese them as though none mought be saued in the worlde.

Howe dyd men before that Monkes came into ẏ world? And why were not thappostels monkes? ye why were ye not Monkes your selues that wold so haue your chyldren? God (as sayth s. Paul) loketh on no mans person whether he be monke or seculer man or womã noble or inoble. But he only is a greable vnto god that loueth him withal h; hert be he housholder or preeste / relygyous or laye it is all one to him. And as S. Peter sayth in thactes of thappostels. There is no respecte of persones byfore God.

Act. 10.

And in these thinges are many tymes moch gyltye the relygious that with fayre wordes drawe youth into theyr cloysters. Some tymes the chyldren them selues because when they se the religious singe, reade, pray / watch knele / auale, theyr hedes & do such lyke thing they esteme that to do such thinges is an holy lyfe. And get a wyll to do lyke wise. And whẽ they haue byne there a yere they repent that

euer

euer they there entred / for they haue not the spirite that may comfort them and to auoyde they are ashamed / & so make they? profession agaynst they? ayll. And euen as they began with a colde courage so abode they comunely colde & chaūged from God. Wherfore it were wel done to absterne him selfe from makynge of such profession vnto thage of. xxx. yeres / before tyme none was sacred a preste before thage of. xxx. yeres in which tyme one might proue hym selfe whether he myght kepe hys rule or not / for we se many ponge people prompse chastite but fewe can kepe it.

¶ Of the lyfe of Nonnes and Chanonesse. The. xx. Chapiter.

ME mave see nowe a daves many Monasteries of Nonnes in the whiche they synge and reade moch. And this I merueyle at from whence cometh they? singinge For seynge they vnderstande not what they singe / I can not tel what profyte it cometh to. For saynte Paule defendeth to synge in the church (that is to sey in the assemble of the Chriſten) but i a tonge that all may vnderstande. Then the syngynge of Nonnes, can not be agreablyll vnto God seynge that they do not vnderstand it. No maner spirituall ioy can they take therby nor none amendment but do all by constreynte of they? rule and

1.cor.14.

agaynst theyr herte many tymes sekynge nothinge els but vayn glory. Moch better were it for them to reade their houres in a langage that they vnderstode / for when the spirite is not addressed vnto god the singinge or reading profiteth nothing, for if singinge without vnderstondinge pleaseth god the vyrdes / lutes / herpes / and other instrumentes shulde moche please god. & then whan any singeth without vnderstondynge it profiteth him lytel & therfore it were moch better that the Nonnes and other religious dyd reade & singe their houres and theyr spaulter in theyr comune langage. Paula & Eustochiū & also other ladies of whō writeth S. Hierome dyd reade in theyr tyme theyr seruice in the latine tonge but þ was by cause they dyd well vnderstande it. And here by is it now come to passe that our Nonnes synge and reade in latyne and most for vayne glory because they vnderstande it not. They thynke that the latyne tongue soundeth more pleasauntly before the worlde. Nowe is there a thing in the lyfe of the Nonnes moche to be dyspraysed and that whiche is contrary to the Gospell / it is that they are so sumptuously clothed and apparayled. It was the custome of olde tyme (whiche I do nat approue) that suche religyous wymen went bare heded and bare necked & so came to churche. This maner hath the bysshoppes wisely reproued & chaunged / & haue ordyned that they shulde come to church theyr hedes couered lyke other wymē.

Thus

Thus when any ponge woman promiſed chaſtite the Bysshope couered her hede & her necke to thentent that they ſhulde not be ſene & that none ſhuld couyte her. And because their were then no monasteries ſuche Virgyns kept themſelues in the houſes of theyr parentes & went not out but with theyr parentes that only for to go to maſſe or to the ſermon / or to viſyte the martyres in pryſon. One myght lyghtly knowe them by the clothe that they bare about theyr hedes and neckes.

After this Marcelia and Paula did enterpriſe to bylde a monasterye at Rome for that ſuche Virgyns dyd not lyue without daunger in the houſes of theyr parentes. Thus hathe the cloyſters of Nonnes taken theyr begynnyng which were wont to get theyr expenſes by the labour of theyr hondes. They ſange not as dō Nonnes nowe a dayes but reade pſalmes workinge. Thus ſerued they god in al obedience / chaſtite / labour / ſimplicite, and mekenes. Theyr rayment was ſimple to diſpyſe the worlde. Theyr hedes were couered to thentent that they myght ſe no man and no man them. But nowe (God amende it) all is tourned to pryde in ſuch maner of blaſyng fa-cyon & coſtly in all theyr apparel and lyuinge which was gyuen them in token of ſobryete / chaſtite / & mekenes, ſo that I can not ſe what holynes there is in the nonnes lyuinge as it is nowe vſed in the worlde. It is more agreable vnto the worlde then vnto god. For ſimplicite

contemptibylite/pouertye & humilite whiche god requyreth is nowe bannished & reproued. Al is tourned into pride excesse and costly aprell as though in these thinges lay parfyte spiritualyte and holynes of relygion.

¶ Of the cloysters of Systers/and of theyr lyfe. The xxi. Chapiter.

THERE be also diuers cloysters of Systers whose lyfe semeth to be more accordyng to the gospel, For to laboure with their hondes & to helpe one an other by loue is a christen lyfe. And s. Paul bosteth him selfe in his epistels ẏ he hath gotten h' expences in the labour of his hōdes exortyng vs strongly to do lykwyse. As vnto the Thessa. we haue not (sayeth he) eaten our breade for nought & without gettinge of it And herin is better the lyfe of Systers thē of the Nonnes for they are alwayes diligent in theyr labour as spinnyng/kneting/washinge & other lyke occupacions. So shuld al persons do, for to be idel & to be worth moch is impossible. And (as sayth s. Hierome) there is nothinge worse in a good purpose then idelnes. And therfore they of Egypt wold receyue none to be a monke yf he were not ready to gayn his expences in labouring s. Austine holdeth them for heretikes that say that religious shulde not labour.

But

But why are al the religious at this day so corrupted and dyssolute but bycause they are become so ryche that they wyll no more laboure / wherfore to be moche ydell to eate and drynke delycatly / to haue all maner of ease and yet to abyde in goodnes / is a thynge impossible / wherfore when the monasteryes shalbe impouerisshed agayn the Monkes wyl begynne to laboure with theyr hondes / and then wyl the religious waxe better. For bodely laboure is commaunded to all persones by the commaundement that God gaue vnto Adam, whē he sayde: In the swete of thy face thou shalte eate thy breade. Lykewise sayth the scripture, that he that laboureth not shuld not eate. Hereby may ye se wherby it cometh that the religious and prestes be so corrupted Thys is by none other cause but that they be ydell and haue to moche good wherby all humilite & simplesse that was in Jesu Christ and hys appostels in them is holy perysshed and quenched. But yet is there an imperfectyon amonge there Systers moche to be dysprysed / it is that they laboure to make to sumptuous and pompous edifyces / Monasteryes and Chappelles / wyll be easely loged / and are to supersticious in garnysshynge with greate coste theyr Chapelles and aulters makinge sumptuous aulter tables aulter clothes courteyns and other thinges lyke which is all nothynge but pryde pompe and concupyscence of the yien. As sayth saynt John. And albeit that

Gene. 3.

2. Ti. 1.

Johñ. 2.

that some do it / of a good entent thinkyng by such thinges to do great seruyce vnto God / yet is it al nought els but abomination before him / he setteth not by such thynges. As wyt-
Esai. 6. nesseth the prophete Esaie. For he loueth all symplicite humilite and pouertye aswell outwarde as inwarde as he hath shewed in al his conuersacion & doctrine. And this knowe ye my dere systers & ye al so my relygyous brethren that ye robbe frō ythe poore al ỹ goodes that ye dysspose & spende vpon such pompos buyldynges & ornamentes of your Chapelles for whē one entreth into your monasteryes one can se nothinge lyke vnto pouertye of Jesu Christe which had not where he myght rest hys hede. But contrarylye your monasteries seme rather
Luke. 9. the palaces of kinges or princes thē houses of hospitalite to harbour yourselues & your poore nedy brethren. Remember ye not that God wyll requyre the bleude of the poore of your hondes bycause they dye for hunger by your outrage. There is nothing that planteth couytous in the hartes of the religious & that maketh thē begge but thys superfluite & outrage for without these thinges here it were no nede to begge they might get honestly theyr expences in the labour of theyr hondes & myght do almes holsomly of that that they shulde haue superfluous for they shuld find worke inough And vnhappy were he that coulde not get his expences / for al the worlde wold take pleasure to helpe thē to get it, & to se their holines

in

in peasible symplicite & cõuersacion. So truly shulde they lyue pleasing god & accordynge to the doctrine of the gospel. But one myght say what shulde they do if any missortune happened vnto thẽ as of pestilẽce or of other thinge. I answere you þ it is a demaund of vnbelefe. Thinke you that god wold leue thẽ i daũger. I certifye you that in such a case he shulde not thinke him selfe happy þ mought not assyste & ayde thẽ for the lorde wolde moue the hertes to do it. For he neuer leueth his true seruauntes & chyldren in daunger if they trust in him. But nowe when one seith theyr sumptuous edifices so many fold garnisshinges of aultes & ymages coverteyns of silke & gold & many other costly thinges which truly represent nothig but vanite vnto spiritual hertes one cã in no wyse take pleasure therin albeit þ the worldly make moch therof and prayse it moche bycause they knowe but the flesshe & letter which sleyth.

¶ Howe a man & wyfe shall lyue to gyther a doctrine after the gospel. The. xxij. Chap.

O Our sauiour christ hath cõmaũded nothig so straitly as to loue one an other ye also to loue our enemyes as it is writen in s. Mathew where he sayth. Loue your enemyes Mat.5. Then howe moche the more shulde the man & wyfe loue the one the other which are but one body s. Paule teacheth that the men shall loue Ephe.5. theyr

their wiues. But (alas) ther are but fewe that knowe howe they shall loue the one the other For yf thou loue thy wyfe onely bycause she is thy wife and bycause she serueth and pleasethe the after sensuall appetite of the flesshe in beautye / nobleesse / richesse / and suche lyke this is no loue byfore god. Of suche loue speketh not saint Paul, for suche loue, is amonge harlottes ye among brute bestes. But thou shalt loue her bycause that she is thy syster in the Christen faith & that she is enheriter togyther with the of the glory of God / and bycause ye serue to gyther one god bicause that ye haue receyued to gyther all one baptesme and semblazble sacramētes . Thou shalt also loue her for her vertues / as shamefastnesse / chastite / diligence / sadnesse / pacience / attemperaunce / secresie / obedience / and other goostly vertues albeit that she be poore of a small kynage and foule. For ye may not loue the womā but that is in her that is to say Vertues and the grace of God. Also thou mayste not hate her / but thou must hate the imperfeciō that is i her / as her vices detraction / lacke of shame lacke of chastite vayne and ydell wordes / glotony / dishoneste / sloughtfullnesse / wrath / pryde & other vices. Lyke wyse shall the woman loue or hate that that is in the man. The man shall reproue his wife by good maner when she shal make any faut without hatinge of her hauinge alwayes pacyence with her as with a frayle vessell / as teacheth

S Peter When such a good and holy loue is bytwene the man & wyfe then shal the man be the hede & the womā the lesse. The wyfe shal wyllyngly serue her husbande as her lorde. The man shall loue his wyfe & honour her as his owne body. For although the man be the hede he maye not therfore suppresse & dispyse his wyfe but must dilygently defende her and kepe her from euyl as his owne body / he shal more enforce him selfe that his wyfe loue hi, then that she feare hi. He must loue her as god hath louyd vs while we were yet his enemies & yet enfect with our sinnes. So shal the husband loue his wyfe, albeit that she be foule or disformed, he shal nat be hard or cruel vnto her but shal supporte her pacietly & shal warne her swetly. For if thou be hede thy wilt ỹ hurte or dispise thy body / that is to say thy wyfe. 1. Pet. 3. Ephe. 5.

The man shall defende warne teache and conducte his wyfe / taking hede that she clothe not her selfe to sumptuously and pompously & that she were no Jewelles for vayne glory For wymen be naturally gyuen vnto suche folyes and braguary and pryde. It is not expedyent that a chrysten woman shulde apparell her outwardly as dothe paynems for scarcely is she the wyfe of one man alone that so costly dothe apparelle her selfe outwardly aboue her estate. Also they that do so gyue vnto many occasyon of euyl desyers. And seyng thou hast a husband why wilt thou go so to please other Herein shal the mā be the heed & lord ouer the

woman

shall defende such superfluite & vayne glorye in his wyfe. He shal teache her & exhort her ꝑ she do her diligence to please by vertue & holy conuersacyon & not by Jewelles & costly apparell. For with such thinges do the moste folyshe wymen of al garnyshe them selues.

Therfore shal ỹ husband take hede that the wyfe kepe measure herin. Then shal the wyfe obey vnto her husband as vnto her souereyng & shal loue him as her owne body shall honour and feare him as her lorde. For so was Sara subiecte vnto her husbãde Abraha & she called him her lorde / as wrytteth ſ Peter. So dyd Monica the mother of ſ. Austyne honour her husband. And when he was wroth or dronke she tempted him not but after ỹ it was passed she warned him of it by swet wordes, so shuld al good wymen do vnto theyr husbandes. 1. Pet. 3.

Thus shal ther be no sensual or carnal loue in ỹ state of maryage but a godly & a spiritual Then shal both man & wyfe helpe the one the other for to get theyr expences The woman shal take care for that that must be done with in the house / & the man without For suche a lyfe is moch pleasaũt vnto god as it is wryten in Ecclesi. in this maner. In thre hath my spirite had pleasure which are approued before god & man. The concord of bretheren, the loue of thy neighbour, & the man & wyfe wel agreinge togyther amonge thẽ selues. Such a lyfe in mariage is pleasaunt vnto god for he hym selfe dyd institute mariage in paradyse. Eccl. 25.

The

The man shall alwayes attribute somwhat vnto ỹ woman for she is a frayle vessel. They shal lyue sumtime also i chastite with one purpose & accord to thentent they may fast & pray

It is also alwayes beste that in mariage the lyke take the lyke. For yf a poore man take a ryche or noble woman/ she wold be the heed. & that is against the teaching of s. Paul. And if the poore mayden take a ryche & noble husbãde she is not felowe to hi nor lady of the house/ but a seruaunt for he knowledgith her not for hȝ wyfe but holdeth her as hȝ seruaũt & drudg And this is lykwise against ỹ teaching of S. Paul. For by such meane the womã hath not got an husband but a tyraunt & a violent lord. Nether was Eue made of ỹ fete of Adã but of his syde. Neuertheles whẽ ỹ ryche is ioyned in mariage with the poore & loue wel the one the other after such maner as I haue said so ỹ the mã be alway ỹ heed & ỹ he dispise not hȝ wife it is a christẽ life be they ryche or poore noble or vnnoble. For i this mater the wyl of God is more to be cõsidered thẽ pouerty or ryches.

¶ Howe the parẽtes shal teach & gouerne theyr children after the gospel.

The. xxiij. Chap.

NO thynge in al Christendome is so necessary as to teach & gouerne the chyldrẽ/ as it appertayneth. For for defaute of gouernaunce of thẽ cometh al euyls into the worlde. And ofte tymes it is ỹ faute of the parentes that the chyldren be nought

bycause that they kepe not them selues from geuynge them euyl ensample which is a great and daungerous syn. ¶ This is the cause of the most part of ẏ syn ẏ be done i the worlde wher fore it behoueth ẏ the parẽtes take good hede ẏ they gouerne theyr chyldren well & craftely from the beginning of their youth. For herein may they do seruice moch acceptable vnto god

The fyrst shal the parentes do theyr dilygence to make theyr chyldren to learne good maners. And for to kepe them frõ stameringe. lyspinge, & pronouncing their wordes by halfe which vice cometh oft times by their nourises which speake so to the chyldren & which speth those chyldren learne & folowe. And this that they learne so in youth can they scarcely leue. Ye muste also take good hede ẏ no body make them a fraued of any thynge in theyr youthe. For they be sumtime fereful al theyr lyfe after. And when they be come to the age of. vi. or. vij. yeres at the vttermost, let one sẽde the to ẏ scole to some good man ẏ feareth God.

Theyr parentes shal often enstruct them of god/howe ẏ Jesus christ very god & very mã died for vs on the crosse & howe that we shall haue another better lyfe after this lyfe here & howe that god hath made & created al thinges & that al that is in the worlde belongeth to hi, and howe ẏ he ledeth it vs for to lyue with al & to vse it wel. And howe that it is he ẏ nourysheth & entertayneth vs. And howe that we must trust & sticke vpon him, and ẏ he wel kepe

vs

vs wel frō al̄ euyls. And so shall they enstruct them by lytel & lytel vnto the fayth & trust in god. And howe that god is their father & they his children as we haue shewed byfore.

Wherfore is moche to be playned the euyll custome that is among the christen / that they ronne into so ferre contreys on pilgrimages & leue their children & meynie at home without hede & gouernour. It were a thousand tymes better ꝑ they abode at home / and lerned their children in the lawes of god. For god requireth not that we shulde go a pilgrimages / he neuer commaunded nor prayfed them / for it is nothing but al̄ incredulite & lacke of faith ꝑ maketh vs to ronne here & there & to seke god in one certayn place which is like mighty in al places. But god hathe cōmanded al his people to gouerne & teach their children & their meyny / as writteth ſ Panle vnto Timo. sayeng I. Tim. 5
If any one take not charge and care for hys owne & principally for his meynie, he hath renied ꝑ fayth & is worse thē an infidele or paynyme. Who is he ꝑ wolde not tremble heringe these wordes of thys holy apostel. O ye fathers & mothers masters & mistresses take these wordes into your herles for it is great peryl to be worse thē a paynime & to reny the faythe.

Take good hede what seruauntes ye take into your house. For your children in tymes wyl become lyke vnto them. Take also good hede that your meynie tel no vyle tales singe no vyle songes / nor speake noysule wordes

for that doth moche corrupt the chylderen/ ye must also beware that ye do not aray or cloth your chylderen pompously to flater them or to make to moch of them shewinge them to moch fulysshe loue. For when ye gyue them to moch of the bridel ye can not afterward chastice or reproue the. It is expedient also that ye take hede/ that ye cloth not your selues to sumptuously/ for if the parentes do it. It profiteth nothynge to kepe the chylderen frō it. For the chylderen wyll learne it of them selues by the euyll ensample of theyr parentes. For when they se theyr parentes do it/ they thinke it is no syn/ notwithstondinge that there cometh of it great syn & moch euyl. Let not your chylde ronne where he wyl but knowe alway where he is/ and who is with him or in his cōpany & what thing he doth. Se that your chyld haue honest games I say not rych or noble games but of good maners & that they be therto wel instructed. Suffer not your chylderen to go to weddynges or banquettes for nowe a dayes one can learne nothinge there but ribaudry & fouke wordes. For yf it be so ꝑ thou wylt not suffer thy chyld to come into a place where he may be in daunger to take hurt of hys body: Howe moch more art thou bound to kepe him from coming ther where he shuld sle or hurte his soule. Thou sendest hi to the weddinges/ wher thou knowest well (as the worlde goth nowe a dayes) ꝑ it is lykely ꝑ he shalbe hurte in hꝭ soule by heringe of such wordes ꝑ he shal

with

great difficulty be made hole, & yet thou wylt not kepe hi thence. O world without wytte.

Thou must take hede to what vyces thy chylde is most enclyned whether it be to couetous pryde or other vnclenes / and accordinge therunto he must be warned and kept. Thus shalte thou do thy dylygence to applye hym to vertue in tyme whyles he is yonge for then mayst thou bende apply & conduyte hi as thou wylt. And if thy chyld be naturally enclyned to any vertue / thou shalt do thy dylygence to intertayn him & to auaunce hym therin. Thou shalt also knowe that in ỹ men children there reyneth comonly other synnes then do in the doughters. In the doughters reyneth moste pryde of beauty and of rayment. In the boyes slouth drunkennes, & harlottry. So behoueth it that a good father / and mother consider dilygently to what thynge they? chyldren are most enclined & to conduyte & warne thē therin. The parentes ought also to beware ỹ they be not to harde and rygorous vnto they? chyldren to thentent they make them not rebelles disobedient and fugitiues and then rynne they awaye vacabundes by the countrey as many do. They shulde cause them to learne an occupacyon wherunto they shulde haue moste courage and apte intent whiche shulde be laufull without fraude and whereby they myght honestlye get they? expences in tyme conuenyent. Thys shulde be done in tyme byfore they be gyuen to the scoules for we se comonly that

clarkes wyll put them selues to no crafte but become men of warre. And all thoughe that thou be ryche thou shalte alwayes make thy chyldren to learne an honest and laufull occupacyon/for in so doyng they occupy the tyme of youth wel & kepe them selues from dronkenes hasardynge and fyghtinge and from other myschenous busynes. And yf by any chaunce they come to pouerty it is good that they can some craft wherby they may get their brede. And if it hapen not vnto thē yet shal they alwayes do sum what that they therby may the better helpe the poore/for after the scrypture none may be ydel. ffor labour is penaunce enioyned vnto al the worlde/not of man but of god/after ỳ Adā had synned And he that laboureth not shuld not eate after the scripture.

Gene. 3. 2. Tes. 3 Moreouer at ỳ festful dayes thou shalt bring the childre to ỳ churche to here ỳ sermon. And when they shal come home thou shalt axe thē what they haue kept in memory of the sermō Then shalte thou admonyshe thē to lyue wel and to put all their hope and truste in god rather to dye then to do any thynge that is agaynste the wyll of God.

Thou shalt also teache them the Christen fayth after the maner a boue declared/exhortinge them to patyence/charyte and hope in god. And pryncipally thou shalte learne them the contentes of the prayer of our sauioure Chryste called the Pater noster/and that in their mother tongue/that is to saye/howe

they

they haue an other father in heuen of whome they muste loke for all goodnes and without whome one can haue no goodnes. And howe that we may seke nothyng in al this lyfe in al our workes and in al our ententes but the honoure of hys heuenly father. And howe they must desyre that this father wolde gouerne al that we do or desyre. And howe that we must submyte all to his holy wyll. And howe that his wyll can be but good/and helthfull. Fynally howe that aboue all worldly thynges they be myndful of the cõtentes of this praier and sette moste by it of all other prayers. And for to do this the better thou shalt kepe them frõ reading of al wylde stories, of batayles of loue/and other fables. Thou shalt bye them holsome bokes as is the holy gospel/the epystels of the holy apostels. ye and in conclusion both the newe and the olde testament/that is to save the holye byble in language that they may vnderstande/and also thys present boke. And thus thou shalte do to thentent that thy chyldren may accustome & learne them selues in the holy dyuyne scrypture & drynke of the swete fountayne which is descended from heuen. And by such meanes mayst thou pore out good water whē they shalbe olde. For if thou be carefull and doest great labour to gette thy chyldren theyr bodely expences as thou arte bounde howe moche more arte thou bounde to get them theyr spiritual expences of theyr soule whiche is made after the symilitude and

ymage of god. And the more that the soule is worthyer thē the body, the more greater care must thou take to learne him his helth.

But what meate is better to norysshe the soule then that of the gospell and of the holy scrypture the which only is the nutryment of the soule. Thou hast kept ẏ body of thy childe
Jaco. I. from fyer and water when he was yonge why wylt thou not nowe also kepe hys soule from peryll. It were moche better to be carefull in this mater, thē to run to Rome or to s. James or els where on pelgrymage. For (as I haue sayde) al this is infidelyte / for thou hast thy helpe of god as ready at home as els where & yf thou pray hī with a stedfast fayth nothinge douting. As sayth s. James. And yf thou find not god in thy herte thou shalte fynde hym no where. The parētes can do no greater seruyce to god thē to teache & learne wel theyr chyldren. For herin lieth great vertu, hereby may one please god singulerly. ye parentes also be ware that ye gyue not to moch money to your children. And that that ye gyue thē take hede howe they spende it and wherupon. And whē they brynge any thynge home that is not yours or yf that thēy report any newes of detractyon / ye must sharply reproue them. And when thou wylte do any almesse byfore thy house thou shalt do it by thy chyldren to thin tent that they may learne to serue the poore. And when they haue stryued the one agaynste the other thou shalt cause them to come forth

in the

in the eueninge to axe the one the other mercy and forgiuenesse. And lykewyse shal they do when they haue offended or angred theyr parentes. Thou must be wel ware that thy child growe not vp into partinacite/rebellyon/ or incredulite. And that he be no fyghter nor striuer/ and when thou herest thy chylde swere/ curse/stryue/fyght/ lye or speake any foule wordes or synge any rybaud sōges thou shalt reproue him sharpely. The parentes shall alwayes labour that theyr chyldren shal rather feare them for loue and reuerence then for punishment & feare. For children that obey vnto theyr parentes for feare of betyng they feare thē no lenger then the strypes & betinge endureth. As al they ẏ serue god for feare of paynes they serue hym no longer then the paynes or tribulacyon endureth. And after ẏ they be delyuered they retourne agayne to theyr olde synnes But the chyldrē that feare theyr parētes by dylection abyde alwayes obedyent by that same dilectyon. The parētes must be wel ware that they stryue not the one agaynst the other/that they swere not & that they speake none inordinat or dishonest wordes prīcipally byfore theyr chyldren/for when they learne any vnhappines in youth they shal with great difficulty leue it in theyr age.

Ye may neuer shewe your selfe sorowful/ wayle nor make complaynt byfore your chyldren for losse of any erthly goodes or bycause ye haue not good gaynes. For when they here

pon playne for ſuche thinges they get a deſyre and a loue of temporall thynges ſo that they take pleaſure in nothyng els but in temporall ryches and haue ſorowe of nothynge but for the loſſe of ſuche thynges for they learne it of theyr parentes. The chylde foloweth nothing ſo muche as that whiche he ſeeth his father mother and other frendes do.

Fynally thou muſte marke very diligently whether they haue deſire or wyll to be maried at the ſtate of mariage or nat. And as ye perceiue it ſo muſte you incontinent helpe them & care for them that they may make a good mariage. As Abraham was careful for his ſonne Iſaac. And forbicauſe ỹ the parentes be many tymes nat careful i ſuch caſe it comith to paſſe that ſo fewe come chaſte to ỹ ſtate of mariage, that theyr chyldren be often decepued & that they haue ſhame dyſhonour & ſorowe of theyr chyldren. And this is moſt ỹ faute of ỹ parentes which be morecareful for ỹ bodies of their chyldren then for theyr ſoules & therfore they wyll in no wyſe ỹ theyr chyldren be pore but ſeke rather to mary thē richely thē helthfully and aye more for temporal goodes then after vertue good maners & goodes ſpyrituall And for to make them haue good tymes they make them many times preſtes or religious. And ſo for to prouide men of the caſe of their bodyes they are oftymes cauſe of ỹ euerlaſtyng payne of theyr ſoules For none ought to be brought in vnto the ſtate of preſthod, except he be fyrſt

choſen

chosē to some office in ẏ cōgregacion and ẏ bi-
cause that we mought se what life ẏ he ledith
This thinge cōplaineth s. Eustine in ẏ boke of
his cōfessions ī the secōde chapitre that his pa
rentes were nat careful for him in this mater.

¶ Of the lyfe of the comune Citesyns
or housholders. The. xxiiij.
Chapiter.

IN al the world there is not a
more christē life, nether more
accordaunt vnto the gospel/
thē is the life of comune Cy-
tesins or housholders whiche
by the labour of theyr hōdes
and in the swete of theyr vysage gette theyr 1. Tes. 2
brede & expences for s. Paul reioyseth that he End. 4.
gayned his brede in the labour of his hondes.
And he rebuketh ẏ ydell wedowes that ronne
about plaieng from house to house.

Wherefore it were moche better amonge
the Christen that euery one were set to some
occupacyon / and that we shulde notte suffer
so many yonge and stronge persons to begge
theyr brede / but rather cause them to learne
some occupacyon. And if that all yonge pre-
stes / Mōkes / and religyous / dyd lyke wyse
it were nether synne nor shame wyll they be
better then saint Paule was and the other a- Gala. 1.
postels ꝛ we se nowe a dayes that they be for
bodē to worke which is manyfestly appostasie
and agaynst the Chrysten sayth. It becometh
none to forbyd them to laboure althoughe he
were

ware an aungel of heuen/moch lesse mā, The mōkes also were wont to labour in olde tyme It is playne that there be to many prestes & relygyous in the worlde by halfe. And seinge prestes wyl not labour, then yf al the worlde were prestes who shulde labour the erthe? I cā not tell what holynes is nowe a dayes in the lyfe of prestes or monkes aboue the life of the husbond man. The husbandes lyfe is better nowe after the gospel then the lyfe of a great part of prestes mōkes or freres. For al prestes monkes & freres whiche haue none offyce þ is necessary vnto christēte do eate vnrightuously the goodes of the poore/& are called of Christ in the gospel/murtherars and theues.

Joh. 10. But let vs speke vnto the housholders howe they shal lyue holsomly. For it behoueth that they also knowe howe they shulde lyue.

Mat. 7. The housholder shal fyrst (whether he be husbande/craftes man/ or marchaunt) kepe the rule that God hath gyuen in the Gospel that is to say that in al his marchaundyse and in al his busynes he do to an other as he wold be done vnto not sekynge hys owne profyte to the hurt or damage of an other. He shal neuer dyspraise hys neyghbours goodnes but wysshe him as moch good as he wold haue him

1. Pet. 4. selfe. Thus cōmaundeth vs s. Paul that none oppresse or discreue hys brother i any maner bicause the lord god is vengear of al suche for we be al brethren and members of one body. Therfore þ shalte beware to stryue & to mone

any

any maner of dissention to thy neyghboure be he ryche or poore / noble or vnnoble / for we be al lyke noble before god, bycause we haue all togyther one father. For s. Paul sayeth ye are all one in Chryst. And therfore shal none dispyse the poore / nor caste hys pouerty in hys tethe / but shall socoure hym with his goodes and comfort him alwayes in his pouertye. If thy neyghbour or Chrysten brother be sycke and poore thou shalte ofte go to him and comforte hym dystrybutynge to him of thy goodes accordynge to thy power. Thou shalte be redy to serue him & to gyue thy lyfe for him / as sayeth saynte John. Hereby knowe we the loue bycause he hathe gyuen hys lyfe for vs. And we ought also to gyue our lyues for our brethren. And yf thou haue nothinge to gyue vnto him / thou shalt gyue knowledge therof vnto them that haue / and shalte exhort them to socoure thys poore person. Byfore tymes it was accustomed to gyue knoweledge to the pastor or curate of the churche whiche dyd socoure the poore with the treasure of the churche / wherof was made mencion in the lyfe of saynt Laurence / and of saynt Gregory / and when there was no more the bysshop toke the chalyces and the other vessels of golde & syluer brake them and distributed the pryce ther of vnto the poore. The bysshoppes also were wonte to warne the cytesins that they shulde gyue hym knoledge when any were dyseased or sycke. But nowe (God amende it) it is all

Gala. 3 d

1. Joh. 3.

otherwyse

otherwyse the bysshoppes take care of no suche thynges the treasure of the churche is spente in gyldynge of ymages / in fundynge of great prebendes / in byldinge of tabernacles / in costly auter tables / and suche superfluous prodigalite. And thus are the poore membres of Christe depryued of that that to them appertaynethe. O worlde blinde and Idolatrynous The poore were not wonte byfore tyme to aske almesse. For they that were stronge were compelled to labour / and the olde impotente poore wedowes and orphanes were kepte and susteyned of the table of the poore whiche they called the treasure of the churche

1.Co.15 Es teacheth saint Paule vnto the Corinthians counceylynge them to assemble a treasure for the poore. & this was also institute of thappostels to thintēt that the infideles that were conuersaunt amōg the Christen shulde nat mocke the Christen when they saxe them haue dysease saynge that there was no Charite amonge the Christē / bycause they dyd not socoure the one the other / therfore they axed none almes yt were also good nowe at this day þ we shuld be not suffer them that be yong & strōg persones able to get their lyuing to axe almes / for the worlde is full of suche ydell people.

Mat.14 Our lorde doth nowe at this day the selfe same miracles that he dyd when he fede suche a great nombre of people with .v. loues and .ii. fisshes albeit þ by our vnkindnes we regard it not, for there are fyue parties of the people

in the worlde / and one parte of the same. v. parties nouriſhed & kepeth the other iiij.

The fyrſt partie be prestes, mõkes chanons freres & clerkes, they get nothing but spēde all

The seconde are the lordes / councelours / gouernours of countreys and other riche people that lyue of theyr rentes.

The thyrde be auncyent people impotens and chyldren.

The .iiij. be men of warr thenes / murtherars ruffyens / comon wymen / & bandes. All these get nothinge but spende all.

The .v. be comon cytesins artifycers & husbondmen ꝑ by their labour get their owne expences & also the expēces of the other .4. partes. And so it behoueth ꝑ one person must nourysshe fyue If it were not that god prouydeth meruelously for our necessite howe shulde it be possyble. For this cause haue I sayd ꝑ the the lyfe of cytesins / husholders & husbondmē is most holsome after the gospel. It behoueth alwayes that the husholder come in socoure Into his neighbour and that he serue him and conforte him as I haue sayd before by charite. For we be al brethren togither & members of one body. And therfore shall the good christen be as sory of the hurt of his neyghboure as of his owne / as sayth s. Paul. Reioyse you with them ꝑ be ioyful, & wepe with thē that wepe. Ro. 12.

And yf thou knowe that thy neyghbour is of euyll lyfe / and that he gyue enyll ensample Vnto other, God commanndeth the in the

Gospell

Mat.18 gospell that fyrste thou shalte warne him bytwene him and the alone swetely prayeng him that he wyll amende hym. And if he here the and obey vnto thy counceyle (Jesus Christe saieth that) thou hast wonne thy brother. But if he wyll nat here the thou shalt call .ij. or .iii frendes and shalt reprone him in theyr presēce And if he wyll nat yet obey thou shalte tell it (sayeth Christe) into the cōgregacion that he may be openly reproued. And if he yet abyde obstinate nat wylling to amende him thē shalt thou take him for an hethen and publique synnar. This is the brotherly reprehension the whiche Christ hathe learned vs in the gospel. Some man wolde saye if I shulde do thus to my christen brother he wolde be angry with me & fyght with me. I tell the to auoyde that thou shalte beware to warne him dispitefully or in mockyng him. But thou shalte pray him swetely and brotherly shewing of aduenture he slewe the in suche a case thou shuldest dye for the treuth as dyd saynt Johan baptist & so were thou goddes martyr for god is ỹ trouth.

Mat.14 Joh.14 The housholder shall laude and rendre graces not onely bycause that he is descended from an hyghe ryche noble linage, but also bicause that he hathe made him to be borne in suche estate that he is fayne to get his breade with his laboure. For that is the lyfe of a very christen. But he shall nat put his truste therin at all as though he were therfore better then another, for albeit that in this mater he kepe the commaundemēt

maundemēt of god. It is possible ẏ he kepeth it not in other thinges, wherfore we muste alwayes be very studious to abyde in humilite.

God myght nourysshe vs without our labour as he nourysshed the .v. thousand persons in the wildernes and might kepe vs well without hauing so many occupacions in the world. But he hathe so ordyned it for to entertayne and to moue charite amonge the Christen bycause that the one hathe nede of the socoure of the other / as the baker of the brewer and lykewyse the brewer / of the baker and soo of other occupacyons / to thentent that we shuld so serue and ayde the one the other by loue / and that we shulde not be ydell. And therfore shall the housholder and euery craftes man do hys laboure dylygently and ioyfully in tournynge al his laboure to the honour of god beleuynge that in doynge hys busynes by suche a good intēcion he seruyth god ⁊ that his labour pleaseth God ⁊ that by Jesus Chryst in whō he beleueth and trusteth. Al were it so that ye knowe that ye shuld dye ẏ daye ye shal abyde at your labour surely beleuyuge that your labour is pleasaunt vnto god. Thou shalt thinke that ẏ mayst not do thy labour for couitous / for to wax rych for to eate ⁊ drinke dilicatly or for to haue good times. For when thou labourest with such an intent thy laboure is not acceptable vnto god, but is great offence. And yf percase thou waxe rych without care therfore thou shalt thynke God / and vse it to his

honour but thou ſhalt not laboure principally to be ryche. Nether ſhalte thou reioyſe of thy ryches. Nether if thou be poore thou ſhalte not therfore be ſory, but ſhalt do thy labour truly recõmending al to the wil of god that he make the poore or ryche after that he knoweth to be helthful vnto the. Thou ſhalte not be a bringer vp of newe facioned garnemẽtes for herby is the people many times enduced to ſynne and vnto loſynge of great expences loſt i waſte But thou maſt ſay / yf I wyl haue it an other ſhal make it, & then am I not finder of ỹ newe facion. I tel the again that none ſhal make it, for if thou woldeſt not make it nor none other it wold abide vn made wel inough. For thꝭ is not taught for one or. ij. but for al the worlde.

Thou ſhalt not diſpende thy goodes vnprofytably in makinge ſumptuous buyldinges or bienge of coſtly houſholde for vayne glory or in makyng to precious clothes / or in delycate meates or drinkes. For al that thou doeſt thus ſpende outragyouſly, thou robbeſt it from god and from the poore. Thou mayſt not abuſe thy good as thou wylt. for god hath lent thẽ vnto the for to vſe them in all reaſon / & for to ſocour the poore with them. As teacheth ſ. Paul Thou ſhalte cloth the, eate & drinke after the moſt reaſonable cuſtome of the countrey wher thou dwelleſt and after the maner of thy hauntes there. For thus maſt thou do after the goſpel. Thou mayſt neuer lye / ſwere / nor do nothing that god hath defended for to get tem

poral

poral goodes. Thou shalt not coūt at eueninge howe moch mony thou hast gayned, but howe muche thou hast profyted in gooddes & vertue and howe moch goodnes thou haste lost in that dayes iourney.

Thou shalt not vexe or greue by iustice or otherwyse the poore that owe vnto the for thou mayst not do it without syn. As Chryste sayeth in the gospell. Resyste not (sayeth he) vnto the euyll. But who soeuer stryke the on the ryght cheke tourne to hym the other. And he that wyl drawe the perforce into right and take awaye from the thy cote gyue hym thy gowne also. And he that cōstreyneth the to go a myle with hym/go with him twane. Gyue to hym that axeth the. And fle not from hym that desireth to borowe of the. Also it is sayd more in the same chap. Loue your enemyes do good to them ẏ hate you. For yf ye loue them (sayth he) that loue you what great thinge do you/do not the hethen euen the same. Moreouer s. Paul vnto the Rom. Blysse them that persecute you/Blisse thē, but curse them not. And agayn. Yelde not euyl for euyl circūspectly bringing forth ẏ is honest in the syght of al men/& if it be possible as moche as is i you to lyue in peace with al men not reuengyng your selfe my welbeloued but giue place to wrath. For it is written. To me be ẏ vēgeaunce. & I wyl rēder it sayth the lorde god And if thyne enemy be hongry giue hī to eate. And yf he be thrusty giue him drike. Be not ouercome with

Mat.5.

Ro.12.

Hebr.10

eupll / but ouercome the eupll with good. S. Pet. sayth also. None shal yelde eupl for eupl nor curse for curse.

1. Pe. 2. These wordes & other lyke same to meane (ye they wyl) that the good christen shall not defende the selfe by iustyce in no maner for any maner wrong ỹ they suffer of ỹ eupl but shuld recõmed all vnto ỹ good wil of god which shal defende them & rule all thinges for the best / & more holsomely & rightuously the al ỹ iudges of ỹ world. But of this mater wyl we speake in the Chap. of two maner gouernementes.

Thou shalt oft tymes lyfte vp thy hert & thought to god as thou doest thy labour / and shalt saye to him a shorte prayer / doinge thy busynes with a good wyll & ioyfull hirte for God hathe enioyned the that labour in paradise in Adam for a penaũce. We alwayes ioyful in the lorde, & mery with thy wyfe seruantes & mayne. Here after wyl we tel how the housholder shall lyue with his seruauntes / & howe he shall be obedyent vnto hys prynce in payeng hys taxes fyftenes subsydes or suche other semblable demaundes.

Gene. 3. Phi. 4.

¶ Howe the ryche people shulde lyue, an informacion & teachinge after the gospell. Chap. xxv.

HE that is ryche and lyueth of his rentes ought fyrst to knowe that he may not vse nor spende hys goodes as he wyl for he is but a keper & dispẽsatour therof / for God hath not gyuen the that ryches

ches for to spende it outragyously in meate & drynke or in costely byldynges and pompous clothynges for bayne glory or to hasend it at dyse / & at other gaminge. But thy goodes be longe aswell vnto the poze as vnto the. For god hathe sente the ryches into the worlde as wel for the poze as for the rych, for they must lyue al aswel the one as the other.

The rych be none other thynge but dyspensatours and distrybuters of the goodes of god as the lordes of this worlde haue theyr dyspensatours. And therfore when thou spendest thy goodes outragiously in eatinge and drinkinge & other excesse thou shalt yelde accompt before god at the day of iudgement. For the ryche man of whome speaketh Chryste in the gospell / was dampned for none other thynge but bicause that he was not mercifull and that he lyued envl of his ryches beynge an yll dyspensatour. Wherfore it behoueth ỹ euery body be cyrcumspect howe he spende. For all that folke spende without necessite is robbed from the poze for s. Paul sayth / when we haue our fode & wherwith to couer vs let vs be contented. Our nature is content with lytell: & no they ỹ liue so in pleasure takinge al their ease are not christen. For they deuour that whiche belongeth to the poze which are their brethren and mẽbers of one body. This let ỹ paynems do that vse such voluptuousnes pleasaunce honour & worldly vanyte bycause they haue no hope of a better lyfe. The christẽ shal not loue

Luk. 16.

his tẽporal goodes but shal vse thẽ to minister vnto his necessites & vnto his neyboures euer geuynge thãkes vnto god to whõ al belõgeth.

And the rycher that thou art the more care shalte thou take / for to the is gyuen more to kepe thẽ vnto many other. The ryches be not euyl / For Abrahã Isaac Jacob Job & Dauid were ryche but euyll vsinge of riches is euyll

Jaco. 5. Of such rych speaketh s. James ĩ this maner Go to ye rych / wepe ye waylinge vpon your meseries / which shal come vpõ you, and christ in the gospel / wo be to you ryche ẏ haue here your cõsolacion. And in an other place. Truly

Luce. 9. (saith he) I tel you ẏ the rych shal with diffy cultye enter into the kingdome of heuen. And

Mat. 19 I tel you agayn / It is more easy for a camel to passe thorowe the yie of a nedel then a rich mã into the kyngdome of heuen.

Therfore let the ryche take hede their rychesse be not theyr euerlastinge lyfe / and that they haue not an other thinge after their deth

Luc. 16. As hade the ryche of whome speaketh our sauiour in the gospell sayeng. A man was ryche and was clothed with purpure and sylke and dyd eate and drynde dayly costly meates and drinkes / and there was a certayn begger called Lazarus lyenge at his gate full of sores desyrynge to be fedde with the cromes that fell from the borde of the ryche / but the dogges came and lykked his sores. It happened that the begger dyed and was borne with the aungels into the bosome of Abraham / the ryche

also

also dyed and was buryed in hell. And lyf-
tinge vp his yies when he was in his tormen-
tes he sawe Abraham a fer of and Lazarus in
his bosome, and he cryed & sayd. Father Abra
ham haue mercy on me / & sende Lazarus ẏ he
may put the ende of his finger into the water
to cole my tonge / for I am tormēted in this
flame. And Abrahā sayd vnto hī. Son remī-
ber ẏ thou hast receiued thy goodes in thy life
and Lazarus euyl therfore he hath nowe cōso
lacion & thou art tormēted. Thus gyueth god
many times to thē / ẏ shal not be heyres of the
euerlasting lyfe the ryches & prosperite of thȝ
worlde / & payeth them therwith.

Therfore shal not the rych be proude of hys
ryches, but shalbe alwayes in care fearing lest
god shulde pay him in this world and that he
shal haue none other thynge.

Therfore sayth S. Paul vnto Tymoth Tim. 5.
commaunde (sayth he) vnto the ryche of thys
worlde that they be not proude mynded and
that they trust not in vncertayne riches but in
the lyuynge god which gyueth vs al thynges
aboundauntly to vse / to do well / to be made
ryche in good workes / to be made redy to
distribute that they made wyllyngly haue fe-
loweshyp in those thynges byldynge to them
selfe a good foundacyon in tyme comyng that
they may set honde of the euerlasting lyfe / &
a lytell before. They (sayth he) that wyll be
rych fal oft times in temptacion & in the snare
of the deuyl / and into many vnprofitable and

noyous desyres the whiche tumble a man into destrucyon and perdycyon / for the rote of all euyl is couitise the whiche whyle some folkes desired they dyd erre from the fayth & wrapped the selues into many sorowes And many other places ther are in the holy scripture the whiche shulde strongly feare the ryche & gyue great consolacyon vnto the poze, for let al the ryche knowe that when they socoure not the poze with theyr ryches they do as greate syn as though they robbed any body.

For god hath not gyuen them the / ryches for to boste and bragge therwith and to make great chere nether to make them selues lordes but to thintent that they shulde be seruauntes of all the worlde and to helpe all poore persones / as are poore virgins or ponge wymen at the estate of mariage to thentente they come not to dyshonoure / and the poore ponge people to learne an occupacyon. And so to gyue
1. Joh. 3. lende and socoure one an other. And thus teacheth vs saynt John where he sayeth he that hath the ryches of thys worlde and seeth hys brother haue nede and shytteth vp his hert against him / that is to say hath no pety of him howe is the loue of god in him? As though he wolde say he that seeth his brother haue nede & helpeth him not / it is not possyble that the charite & loue of god shuld be in him. Lykwise
Heb. 13. sayth s. Poul. Forget not hospitalyte (that is to say to logge & helpe the poze) for some ther by haue receyued aungels into theyr houses

wythout knowinge therof. And therfore shalt thou not be ashamed sumtyme to call the pore out of the stretes / & to gyue them to eate and drinke. For it is the counceyle of our saviour Christe in the gospell where he forbyddeth to byde the ryche to the fest which may render it to vs again But whē thou makest a fest (sayth he) cal the pore, the weke, the lame, the blinde & thou shalt be happy / for they may not rēder it to the agayn / it shal be yelden to the agayn in the agayn rysinge of the ryghtuous. Luk. 14.

But some man wold nowe say, Jt is myne owne J haue ganed it rightuously / why may J not vse it at my wyll? J answere that is not true that thou haste gayned it / but God hath sent it the / he hath not made the lord of it / nor wyll not that thou vse it at thy pleasure. Thou art but onely a dyspensatour / for to distrybute it & to vse it after the counseyle of the gospel and of the holy scrypture / that is that thou shalt vse it wythout any maner of outrage in thy house and out of thyne house to all poore people as thou shalte see nede. For that that thou spendest otherwyse / thou robbest from God and from the pore whiche are the members of Jesus Christ. And if thou do them any good thou doeste it to the person of Jesus Cyrist, for it is sayde in the gospell. All that ye do to one of my leste brethren ye do to me. Therfore he that doth good vnto the pore he doth it to christ. And he that dothe euyl vnto the pore / he doth it to christ. Mat. 15

Thou canst not employ thy money and almes so well vpon nothinge in the worlde as on the poore. For the holye scripture commaundeth not to gyue it any where els. Our sauyoure Christe shal not praise the at the day of iudgemēt for none other cause but that thou hast holpe the poore in gyuinge them meat & drinke and clothyng in visitynge them / & gyuinge to thē of thy goodes when they were syke. Euen as for none other thinge shalt thou be rewarded but for forgettynge the poore / wherfore thou art not bounde to make to be sunge many masses and obytes / to edifie chaunteryes / chapelles churches or aulters / or to gyue offeringes to sayntes or candels of waxe, for of al this shalbe yelde none accompt though ye haue lefte it vndone. For the holy scripture maketh no mencyon of those thinges. They are rather inuented by the couetous mynde of men then otherwyse. As sayth S. Johñ Chrysosto. wylt thou edifye the house of God? so gyue to the poore wherof they may lyue and thou hast edifyed a reasonable house to God / for men dwelle in byldynges but god dwelleth in holy men and in men of good lyfe Also S. Hier. writynge to one called Celantia / when ỹ giuest socoringe honde vnto poore / when ỹ comest in socoringe to a mā in his necessities when ỹ settest hī that erreth into the right way ỹ hast bylt a pleasant temple to god, for the hertes of the holy persons be called the tēple of god, the which whosoeuer do violat / god wyl distroy them.

Chrisostome.

Hierome

Wherfore ye rych people haue ye alwayes mynde on the pore. And se ẏ ye loue better to bestowe your almes wher ye are sure ẏ it is acceptable vnto god, and also wher god hath cōmaūded you to do thē/ rather then ther wher as ye knowe not whether ye do wel or euyl as in makyng of images chapelles/pelgrimages obytes/ & other mans inuencyons wherby the pore be nowe a dayes myserably robbed & vnkyndly pylled by them ẏ shuld ayde and helpe thē if they dyd not serch more their owne profyte then the profyt & honour of god.

¶ Of two maner regymentes/ or gouernaunces/ ghostly and seculer or worldly. The. xxvj. Chap.

FIRST we must diligētly serche out the ryght & seculer power, swerd, & gouernement to thentent that none doubte whether it be of the ordinance of God or not. The wordes whereby we knewe that the seculer power is institute of God be these of s. Paule vnto the Rom. where he sayth, Euery soule shal be subiect to the hyghe powers/ for there is no power but of god. Then he that resysteth the power, resisteth the ordynaunce of god. More ouer s. Pet sayth. Be ye subiectes to euery humane creature. be it vnto the kinge as to the souereyne, be it vnto the hede rulers as by hī sent for vengeance vnto the offēders

Ro.13.

1.Pe.2.

but

but for prayse to them that be good. Moreouer then ryght of the seculer power & of the ciuile iustyce hath ben from the begynninge of the worlde, for when Cayn had slane his brother Abell / he feared mocbe that he shulde be
Gen. 6. kylde agayn. Lykewyse after the floude God confirmed it agayne sayeng who so euer shede mans bloude hys bloude shalbe shede agayne. The same right was confyrmed agayn in the
Expo. 21. lawe of Moyses where he sayde in Expo. who so euer stryke a man willyngly to kyll him shal dye of deth And agayne yf any with dede aduysed lyenge in a wayte kyll his neyghboure thou shalt drawe hym out of my house / and that he dye. And in the same lawe it was cõmaũded to take away life for lyfe, yie for yie, toth for toth, hand for hand / woũde for woũd and so of other. Lykewyse hathe our sauiour Chryst in ỹ gospel cõfirmed it sayng to s. Pet.
Mat. 15 in the gardeyne of Olyuete. He that stryketh with the swerd with the swerd shall perysshe. Then is it al certayn & manifest ỹ it is ỹ wyl of god ỹ ther shuld be a swerd & iustice tẽporal for the punicion of the euyl & cõfortacion of ỹ good & for the interteynig of ỹ publique peace Christen & comune brotherly loue.

Secondly it semeth to be moch contrarye here vnto that which christ sayth in the gospel in this maner. Ye haue harde what hath bene saide, an yie for an yie, a toth for a toth but I
Mat. 5. say vnto you, ye shal not resyst euyl. But who soeuer stryke the on the ryght cheke tourne to him

him the other. And to hi that wyl go to lawe with the by force & take away thy cote/ gyue to him also thy gowne. And he ꝑ wil constryn the to go a myle with him go with him twan. And a lytel after. Loue your enemies say wel of them that curse you do good to them ꝑ persecute you with hatred, pray for the that hurt you/ and persecute you. And ouer and besydes this there are yet many places in the holy scrypture forbedinge al maner of vengeaunce. As in s. Paul vnto the Ro. s. Pet. in his fyrst epistel/ & in many other places. Wherfore it semeth ꝑ the swerd of iustice shulde be forboden in the newe testament amonge the chrysten. Rom.12 1. Pet.2. And.3.

Then thyrdly for to vnderstande this wel we must first knowe that there are two sortes of people in the worlde. The fyrst belong vnto the kingdome of god. The other to the kingedome of the worlde They that belonge vnto the kyngedome of God be all true faythfull people in Iesus Christe and vnder hym For Christ is kynge and lorde in the kyngdome of god. As teacheth vs the secõde Psal. and also al the olde & newe testament. He came also in the worlde to begyn & to left vp the kingdome of God in the worlde. Wherfore sayde he to Pylate. My kingdome is not of this worlde. And who so euer is of the truthe hereth my voyce. And in saynt Marke sayth he that the tyme it fulfylled and the kyngdome of God shal approche. And in saynt Mathewe sayth he. Seche fyrst the kyngdome of god. He cal- Joh.18. Mar.1. Mat.16

led

led the gospell a gospell of the kyngedome of god/ bycause the gospel teacheth gouerneth/ and kepeth/ the same kyngedome. Then they that are stedfast in the fayth and in the loue of God if they obey vnto hys commaundemētes haue nought to do with the swerde of iustyce nor of the secuker power to make them ryghteous. And yf all the worlde were true and very Christen (that is to saye) very faythfull there nede no gouernour kynge lorde sworde nor iustyce. For wherto shuld they serue seing that al true Christen shuld haue the holy gost whiche gouerneth and teacheth them to do no wronge/ to loue al the worlde/ to suffre/ and endure the euyl and iniury of all the worlde/ wyllingly and ioyfully, ye also the deth. And where as al persons are content willyngly to suffer wronge and iniury. And where as there is none ꝑ doth wronge nor iniurie/ but where as al persons do ryght, there is no discord hatred enuie nor other discencyon. And ther nedeth no ryght nor punicyon. Wherfore it were impossyble that the swerde of iustyce shulde haue ought to do amonge the very true christē seinge they do moche more of them selues thē any man can cōmaunde them or then any law or worldly doctrine can teach them. As sayth
1. Tim. 1 S. Paul vnto Timo. Vnto the righteous ther is no laxe sette/ but vnto the vnryghteous. And thys is thus bycause that the iudgement and ryght of a very true Christen forbereth and anaunceth more then al other rightes and

lawes/

lawes, for it procedeth frō the holy gost a hich possesseth and inhabiteth the herte of a verye christen. But the vnrightuous do ryght to no man/therfore they haue nede of ryght and of alwes wherby they be taught & constreined to do wel. A good tre nedeth not ẏ one teach him to bring forth good frute for hẏ nature giueth it withoutany teaching. Lekwise are al ẏ very true christen natured by the holy gost & saythe that they do al thinges wel and as it aperteyneth more then any man can commaunde thē by all the commaundementes in the worlde And for them selues haue they no nede nether of lawe nether of ryght.

But some man myght axe why then hath god giuen vnto men so many cōmaundemetes in the olde & newe testament? I answere the S. Paul sayth as it is sayde before vnto the ryghtuous ther is set no lawe/but to the vnryghtuous that is to say to them ẏ are nat yet true christen. And forbycause ẏ none is true & very christen or good of nature but be al synners & euyl As witnesseth the prophet saieng god hath loked from heuen vpon the chyldren of men ẏ he mought se yf there be any vnderstonding, or sekinge god. Al are fallen and are become abhominable ther is none ẏ doth good no not one. Therfore god refreyneth the malyce of the people by the lawe ẏ they dare not accomplysbe it outwardly by worke & dede accordyng to theyr euyl wyl. Psal. 13. Rom. 3.

More ouer S. Paul giueth vnto the lawe

an

an other offyce / that is that it learneth vs to knowe our synnes / by the whiche knowledge a man is made meke / and yeldeth him selfe to the fayth / & vnto the mercy and grace of God as is before sayde.

Fourthly all they that be not yet Christe belonge vnto the kyngdome of the worlde and be vnder the lawe. In this nomber are all the euyll Christen whiche seke nought els but all worldly pleasure and are called Christen but they are not so. Seynge then that there be so fewe good Christen and so many euyll people god hath gyuen vnto the same euyl out of the christen astate and out of hys kyngdome an other regyment of gouernaunce / and hathe put them vnder the swerd that is to say vnder the seculer power and ciuil ryght to thentent that they may not accomplyshe theyr malyce whe they wolde. As a myschieuous wylde beste is tyed with chaynes and bondes that he maye neyther byte nor stryke after hys nature albeit that he wolde fayne accomplyshe his euyl nature which is not nedefull to a gentyl tame beste / for without the chaynes and without bondes he doth none euyl to no mā. If it were not thus (bycause that there be many mo euyl persons in the worlde then good, and that the good do not resist euyl) the one wold deuour & put the other to destructyon / in such facion ỹ none shulde be able to kepe neyther wyfe nor childzen nether yet be able to mayntayne him selfe. And by such meane shuld ỹ worlde in con

tynuance

become wast & without inhabitantes. For th' cause hath god ordeyned these.ij.gouernemẽtes. The spiritual the which maketh Christen & good persons by the holy gost vnder ẏ kyng of ẏ kingdome Jesus christ. And ẏ seculer gouernaunce the which cõstreined ẏ euyl persons to kepe outwarde peace & to be tame agaynste theyr wyl. Thus teacheth vs s. Paul/to vnderstond the swerd & seculer iustice sayeng the princes are not to be feared to them ẏ be good but vnto them that be euyl. Rom.8.

Nowe if any man wold gouerne the world (that is to say the euyl) only after the gospel and cause to cease al wordly lawe & iustice saynge ẏ they are baptised & christen to whõ the swerde of iustice nedeth not. Vnto them may be answered. It is of a truth ẏ the true christẽ haue no nede of ryght nor of the swerde for theyr iustifienge. But do your diligence to ful fyll the world with true Christen before that you gouerne thẽ christenly & after the gospell which shalbe very hard for you to do.

For the world is al gyuen to syn and scarcely can they abyde good Christen. They are not all Chrysten that are baptysed and called Chrystẽ. Therfore it is not possyble vnto the worlde to obserue and kepe a comon Christen gouernaunce / namely also in the myddes of a great comonte/for ẏ euyl ar alwayes more in nomber thẽ the good faithful. For th' cause to gouerne a contrey after the gospel without the swerd of iustice is as though a man wolde

put togyther in a stable, hertes wolues lyons
shepe & other lyke, & to suffer al these bestes to
be conuersant togyther the one with the other
howe long I pray you shulde they haue peace
togither the one with the other: ye howe lōge
shuld ỹ poze shepe liue we therfoze must nedes
haue here both these gouernamentes.

The spiritual oz euaungelycall bycause it
iustifyeth and bringeth helth. The other by-
cause it interteyneth and holdeth peace. The
one is not sufficient in the wozld without the
other. Foz without the spirituall gouernemēt
of Jesus Chzist cā none be saued noz iustifyed
befoze god by the wozldly regiment. So may
ye perceyue that the rule oz gouernement of
Chziste hathe not lozdshype ouer all persons.
Foz the true chzisten be alwayes lesse in nom
ber and be in the mydes among the not chzi-
sten, as a rose amōge the thozues. Then wher
as the wozldly gouernaunce reyneth euery
where alone / there can be none other thynge
but ypocbzisye. Foz without hauing the holy
ghost in the herte can none be made rightuous
noz saued. Lykewyse where the spirituall go-
uernaunce reyneth euery where alone / ther is
pernerspte vnbzidled and vnbounde ready foz
to accomplysbe all malyce foz the wozlde can
not vnderstande the spiritual gouernaunce by-
cause that it fyghteth onely by the swerde of
the spirite which is ỹ wozd of god. And vseth
none other swerde. Nowe seest thou wel what
the wozdes of our sauyoure Chzyste meane
(which

(which we haue recited before) wher he sayth that the christen shal drawe no mā into iustice and that they shal not resyst euyl. He speaketh that only of his dere christen, the which alone take it into theyr hertes and also do it alone for so are they enclyned & dysposed by vertue of the holy ghost worckynge in theyr hertes / that they do harme to no man but suffer wyllyngly euyl and wronge of euery man. Then yf al the world were such Christen al persons wolde kepe egally this peasyble commaundementes, & al thinge wolde they do accordynge therunto. But nowe bicause they be not christen the worde of God entreth not into theyr hertes / nor they do not accordinge therunto / and therfore they appertayne vnto the other secular gouernaunce wherby the not chrystem be constreyned to kepe peace outwardly / and so done none enyll. For this cause hathe not Jesus Chryste borne the swerde nor ordeyned it in hys spirytuall kyngedome / for he is kynge ouer all the true Chrystien / and gouerneth without swerde and without any outwarde laxe onely by the holy ghost worckyng inwardly in the hert of man. And albeit that god hathe ordeyned the secular swerde for the correctyon of the euyll / yet he hathe not vsed it / for it belongeth not vnto hys kyngedome in the whiche kyngedome there are none but suche as be good and iuste. And for this cause mought not Dauyd bylde the temple of God bycause he hade shede moche blode / and vsed

the ſwerde / not that he had done euyll or vn-
ryghtuouſnes / but bycauſe he myght not in
Epbe. 2. this thinge be a figure of Chriſt which ſhulde
haue a kingdome peaſible and without ſwerd.
But God commaunded to Solomon whiche
had a peaſyble kyngdome to bylde the temple
for Solomon is as mocbe to ſaye as peaſyble
by the whiche kyngedome of the very Solo-
mon Jeſus Chriſt mought be figured and ſig-
nyfyed. Moreouer in all the edyfycacyon of
the temple of God was neuer herde ſtroke of
3. reg. 6. Iron / nor of hamer / nor of Axe / nor of none
other lyke thinge as it is writte in the thyrde
boke of kynges in the. vi. Chap. All theſe thin
ges here ſignifyed that Jeſus Chryſte ſhulde
haue in hys kyngedome a people wyllynge to
ſerue him without conſtreynt without cōmaū-
dementes without ſwerde. This was alſo by
fore prophefied by Eſaye ſayeng They ſhall
not hurt & ſhal not ſle I al my holy mōtaingne
Eſa. 2. Alſo in hys ſeconde chap. They ſhall tourne
theyr ſwordes into cultera & their ſperes into
ſythes. The one ſhal not lyfte vp a ſwerde a-
gaynſt the other and they ſhalbe no more exer
ciſed in the warre. Theſe wordes here and o-
ther lyke be not sayde of all perſons that bere
the name of Jeſus Chriſt but only of the that
bere both the name and the ſpirite of Chriſt /
that is to say of al true chriſten ỹ which wyl-
lyngly do ryght the one to other.

Nowe myght one demaunde, Seyng that
the true chrysten haue no nede of the ſwerde

nor

nor of the seculer ryght for theyr owne ryghtuousnes thē why teacheth s. Paul that euery soule shalbe subiecte vnto the hyghe powers. Ro.13.
And lykwyse s. Peter that the christen shalbe subiectes vnto euery humane creature? I answere the that I haue taught byfore that the chrysten amonge them selues and they among the other haue nought to do with the swerde nor with the lawe for that is to them nether nedeful nor profytable. Alwayes forbycause that all the true chrysten lyueth not vpon the erth for his owne profyte but for the profyte of his neyghbour. He doth by ẏ nature of the holy ghost ẏ wherof his neighbour hath nede. And bycause that the swerde is also a thynge very necessary for all the worlde/for to kepe peace and concorde, for to punishe ẏ offenders and to refrayne theyr malyce. Therfore the very christen yeldeth hi selfe willingly vnder the gouernance of the swerde & tēporal iustice he payeth taxes he honoureth the puyssance and wordly highnes, he serueth he helpeth he doth all that euer he may to thintent that the same puyssaunce may ꝓsper be kept in honour and feared. Albeit that the same puyssaunce to him is nether nedeful nor profytable. And forbicause he thinketh alwaies what thing is profitable vnto his neyghbour/that doth he/ As teacheth s. Paul vnto the Corinth. Such a seruyce is the worke of a christen & bringeth alwayes great profite into the world And yf he shulde not do so he were no chrysten/but

1.Pe.2.

1.Co.10

ſholde ſyn agaynſte the ruke of charite / for he ſholde gyue euyl enſāple vnto other that they ſholde not honoure the tẽporal puyſſaunce but ſholde dyſpiſe it. Albe it that it ſhuld be alwayes to them very neceſſary and profytable wherby ſholde come greate dyſpyſynge of the goſpell. For ſuch diſpiſynge of the temporall puyſſaunce bringeth diſſention & maketh ſenſuall perſons profytable vnto nothinge.

The goſpel maketh al true Chriſten ſeruauntes to all the worlde by the ruke of Charyte the whiche alwayes in them ſelues and by them ſelues be in true lybertye and haue nede of nothynge beynge ſuffyſed of their lorde / and kynge Jeſus Chriſte and of hys
Mat. 17 gouernaunce in them. Holykwyſe dyd Jeſus Chriſt pay the trybute wherunto he was not bounde at al to thintent that he ſhuld not diſpyſe the puyſſaunce / & that he wolde not gyue them occaſyon to be offended / but gaue them
Mat. 5. exāple of obedyence. As chriſt ſayth in the goſpel / that the chriſten ſhal not reſiſt euyl or ſue any man at the lawe. He forbiddeth not to be ſubiecte and to ſerue them that haue the ſwerd & ſecuker puiſſaunce. But the leſſe nede that thou haſte vnto it for thy ſelfe the more ſhalt thou conforme thy ſelfe therunto. Thou ſhalt ſerue therin them whiche haue yet nede & are not ſo ſtedfaſt in their fayth as thou arte and that onely by charyte ſupportynge them in their infyrmyte as chriſt hathe ſupported vs / and hathe made hym ſelfe conformable

vnto

vnto vs. For albeit that by the stedfastnes of thy faythe and loue that thou hast vnto God thou hast no nede that any man shulde punishe thyne enemye bycause that thou wylte suffer wrong willyngly for the loue of Christ. Thy neyghbour hathe alwayes nede bycause he is yet feble and therfore thou shalte helpe him/ to thentent that he may haue peace & that his enemy may be refrayned and let that he hurte him not/ which can not be so done if the temporal power be not had in honor & feare. Our saviour Christ sayth not thou shalt not serue or shalt not be subiect vnto ỹ tẽporal puissance but he sayth. Thou shalt not resyst evyll. As though he wolde say. Maynteyne thy lyfe so that thou be patient that thou haue no nede of the lawe of right nor of the tẽporal puyssance for to reuenge the. But contrary wyse be profytable vnto the weke, and feble multitude in seruyng them and helpinge them by obeyinge the temporall puyssaunce. I wolde that thou shuldest be so worthy & noble to haue no nede of the seculer right, but that right shulde haue nede of the to helpe to maynteyne it.

Thus to vse the seculer puyssaunce shulde be a great worke of charyte wherby a persone is gyuen holly to the seruyce of hys neyghbour/ and seketh not to defende his owne lyfe honoure or goodes/ but seketh meanes onely to be profitable vnto his neyghbour. As wryteth S. Paule vnto the Corinthians sayng. charyte seketh not that is his owne/ and this 1. cor. 14

shalt thou not do of entent to render euyll for euyl/but only by charite for the conseruacion and defence of the comon christen and vnto the profyte of thy neyghboure not to reuenge thy selfe. For touchinge vnto thy selfe thou abydest vpon the Gospell. Thou holdest and gouernest after the worde of Jesus chryste that is thy kynge. So that thou wylte wyllyngly tourne the other cheke bere the blowe pacyently and let thy mantel go with thy cote/yf it touche but only thyne owne busines. Thus maye it well stonde togyther that thou be indifferently subiect vnto both kingdomes (that is) of God and of the worlde/vnto the one inwardly and vnto the other outwardly/So that thou doste suffer euyll and wronge/and doest alwayes punyshe and reproue euyll and wronge. Thou doest not resyste the euyl/and yet thou doest alwayes resyst it for in the one thou consyderest thy selfe & thyn owne welth. And in the other thy neyghbour & his welth. Touchynge vnto the and to thy welth/thou holdest thy selfe and gouernest thy selfe after the gospel thou suffrest iniurye and lyke a true christen doest not resyst the euyll. Touchinge thy neyghbour and his welth/thou holdest & gouernest thy selfe after the order of loue and doest resist the iniurye which is done vnto him which the gospel dothe not forbyd but rather commaundeth it. Many holy persons haue vsed the swerde after this maner syns the begininge of the world. As it is writen of Abra

ham

ham howe he deliuered Loth the sonne of hys brother & slewe .iiij. kinges & yet was Abraha alwayes an holy man. Also the prophet Samuel slewe / lykwyse the kynge Agag. Lykewyse Helias slewe the false prophetes of the Idol Baal. In lyke maner did Moses, Josue the chyldren of Israhel, Sampson, Dauid & many other holy kinges vse the swerde as appereth in the olde testament in many places / Some man myght noxe say. Gen.14. I.Re.15. 3.re.18.

The olde testament is nowe ended & hathe no more place / wherfore we can no more giue suche ensamples nor set them forth vnto the christen. I answere the that is not true. For s. Paul writeth in his first epistle vnto ỹ Cor. Our fathers haue al eate one spiritual meate and haue al dronke one spiritual drinke for they dronke of the spiritual stone that folowed the truly the stone was Christe. That is to saye they had the same spirite & sayth in Christe ỹ we haue for they beleued then ỹ Christ was for to come to redeme the, as we beleue nowe that he is come and hathe redemed vs. And so were they christen as well as we. Wherfore seynge that they thus vsed alwayes the temporal swerde frō the beginnynge of the worlde vnto the compynge of Christe for to depresse the outwarde malyce of the offenders / lykewyse maye also the christen do vnto the ende of the worlde. For the tyme and outwarde chaunce make no difference amōge the christen I.Cor.I.

The olde testament is not so cessed ꝑ we nede in no maner wyse to kepe it / or that he dothe euyl that obserueth euery part therof. But it is so ceased that in some thinges & some times it is indifferent / and in some thinges and some tyme it is of necessite to do it or to leue it. It is not nowe nedefull to kepe it in all poyntes any more vnder payne of dāpnacion as it was then. But we muste kepe it onely there where brotherly loue requireth it. And when s. Paul circumsysed his disciple Timothe which was not nedeful vnto him for his helth, but he dyd it to satisfye the minde of the feble and weke Jewes which though that he myght not be saued without that he were cyrcumsysed after the lawe of Moyses to thentent that by that meane he myght drawe the more of the to the christen fayth. The olde testament as concernynge the cōmaundemētes giuen vnto Moses is not yet ceased nor shalle not cease vnto the ende of the worlde. It is of necessyte / that thou art bounde to obserue & kepe vnder payn of dampnacion as they were in that tyme. As concernynge vnto theyr ceremonyes they are clerely ceased in christ / so that if thou woldest circumsyse thy selfe at thys day and forbeare such meates as were defēded vnto the Jewes to eate & to other ceremonies not hauyng truste to deserue any thing therby, it is to the indifferent in so doinge thou hast not offēded. But if thou shalt come in the cōpany of Jewes or of other persons whiche reken that they can not

be

be ſaued onles they ſhulde kepe ſuch ceremonyes whom thou woldeſt fayne wynne to the chriſten faith and haſt hope and lyklyod in the ſame there art thou bounde by brotherly loue which hurteth no man but ſerueth euery man to kepe theyr ceremonie with them & to do as they do tyll ſuche tyme as they may be better taught to knowe that al theirhelth dependeth vpon the fayth & truſt of Jeſus Chriſt & vpon his merites & deſeruinges & not in theſe blind ceremonyes. For charite regardeth not whether the thing bene we or olde that ꝑ doeſt but only the vtilite & profite of thy neyghbour.

¶ Of gouernours / Juges / baylifes / and other lyke an informacyon after the goſpel. The. xxxij. Chap.

THE goſpel is writen for all perſons & for al eſtates of the world, and ther is none eſtate in the world but that he may finde in the goſpel howe that he ſhuld lyue yf ꝑ he wyl folowe it. Let none thinke ꝑ he is not bounde to lyue after the goſpel though he be neuer ſo great a perſon, be he duke prince emperour or pope. For god hathe cõmaunded that the Goſpell be preached to euery creature that is to ſay to al mankind. Wyfore god there is no difference nether diſtinctyon whether thou be a coman huſbande man / or a gouernour

uernoure/ of a towne or of a cuntrey/ noble or innoble/ we haue all promysed at our baptisme the one as muche as the other, we haue al taken one rule ꝑ is the teachyng of the gospell after the whiche we muste lede & gouerne our lyfe, we may nat say/ let the monkes and prestes kepe it for we haue all promysed at our baptisme the one as muche as the other. Wherfore when the lordes wyll lyue as they shulde do after the gospel they muste fyrst obserue & kepe .ij. thinges, that is to say mercy & iustice. And also ꝑ they knowe whē they must be mercyfull and when they muste vse iustice.

Then fyrste it behoueth that thyne intent be to defende the ryghtuous and innocent and so with the seculer right to come in avde vnto the ryght of the gospel reproupnge and rebukinge openly and without any fauour all vnryghtousnes to thentent that the people may lyue frely vnder the protection preserued frō theues murtherars and from al maner oppression & iniurye as ferre forthe as it is possyble vnto the/ when thou doest so thou art goddes seruaunt. But it behoueth that thou be well ware in suche thynges to aduenge thy selfe in thy iudgement and that thou gyue no iugemēt nor sentence but onely where thou knowest ꝑ thy iugement is ryghtfull and that nether for hatred enuye nor fauour. And yet thou muste do it with as great mercy and compassyon and as tenderly as thou woldest cut of a corrupte member from thyne owne body/ whiche by

the malice of his corrupcyon if thou dideſt let hi alone wold corrupt thy hole body. Yt were alſo no hurt i thys mater to kepe ỳ ordinaũce ſometyme made by Theodoſius Emperour which ordeyned ỳ none ſhulde be put to deth before that he had dyne .xxx. dayes in pryſon to thentent ỳ in the meane tyme he might be wel aduiſed to make anſwere. And to thẽtent ỳ the iudge ſhulde cauſe no man to dye haſtely and without aduiſement, but ỳ he might haue tyme to kole his enchauffed courage.

And when any of the compnaltye ſhulde happen to do any euyl by myſfortune againſte ryght and iuſtice the which hathe alwayes byfore byn of good lyfe and name / ſuche as one may iudge helpe agaynſt the lawes & procure his delyueraunce without syn. For yf it be ſo that the lawe of Moyſes had ſo great diſcretyon that therby they dyd not put thẽ to deth which vnwarely & by caſe of miſaduẽture had comytted murther againſt theyr wyl. As it is wrytten in Deu So that Moyſes had aſſigned thre cyties vnto the which they had commytted homycide by myſfortune againſt their wyl mought fle for their ſafegard. How moch more ſhuld we which are chriſten ỳ lyue after the goſpel & loue our enemies haue & kepe diſcretion and regarde in this mater. Deu. 4.

This I ſay to thentent that the iuges ſhall not thinke that they offẽde if they helpe ſuch. For when they haue hope and lykely hode that the cuyll doer ſhal amende they muſte be alwayes

alwayes mercyfull. As Christe was vnto the woman whiche was founde in aduoutrye. As
Ioh.8. S. Iohñ reherseth. The temporal lawe must obey and serue vnto the gospell/ it may in no wyse be contrary therunto/ wherfore yf any thinge therin be agaynste the gospell then the temporal lawe must gyue place and perysshe in that poynt. For we must alwayes obey more vnto God then vnto men. As teacheth vs S.
Act.5. Pet. Them that we may amend by warning we shal not correct them by iustice. All that a iudge may do without synne in the cause of an other he may not do it in his owne. For none may auenge hys owne iniurye, nor beye hys christen brother for his owne profite. As it is before sayde that the true christen neuer playneth vnto the iudge of the iniury that men do vnto hi but suffreth all pacientlye. As sayth s.
1.Cor.6 Paul/ nowe is syn yet alwaies in you because that ye haue striues togither among you, why do ye not rather suffer wrong? why do ye not rather receiue hurt. It behoueth the iudges to loke diligentlye that the one do not wronge to the other without loking that euery mā should complayne vnto him and al by charite sekinge nothynge but the reste and quyetnes of theyr christen brother whom the euyl people do oppresse. The prophete Esaie reprouyth ỹ prynces and iudges that in theyr iugementes and sentences take regarde vnto ryches/ sekynge theyr owne profyte/ or beringe fauoure vnto theyr frendes/ sayenge on thys wyse. Thy

prynces

prices be vnfaithful, felowes of theues. They al loue bribes they folowe rewardes they iuge not vnto the orphantes / and the cause of the wydowe entreth not vnto them. They ought to determine the cause with good aduysement & as shortly as were possible, & to exhorte the partyes to make brotherly appoyntment the one with the other shewinge them by the gospel that the chrysten ought nat to haue sute & proces amōg thē. They ought to be very sory of the dissentyon of theyr chrysten brethren / and of the euyl gouernaunce of euyl doers.

It behoueth also that the lordes enforce them selues to put awaye all euyll customes and that they forbyde streytly that no yonge stronge persons go on beggynge. For therof cometh great euyll / but shall constreyne them to learne a crafte. There is a place in the Cyuyle lawe that forbiddeth that no strong persons beinge in helth shall begge theyr brede. And therfore I meruayle greately that the temporall lordes keye not this lawe / seynge that it is good and not contrary but agreable vnto the Gospell whiche commaundeth that he that laboureth not, shulde not eate. The lordes shulde procure and counsayle the ryche folke that they shulde do theyr dylygence to cause the poore yonge folke to learne a crafte to thintent that they shulde not go a begginge and that they haue none occasyon to take thē to the walet. The rulers shulde also ordeyne some honest prouysyon that the poore impotent

potent / yonge chyldren, and olde people that can not get theyr brede, & haue not wherof to lyue / shulde not be constreyned to go frō dore to dore. But it were rather better that they shuld ordeyne thre or foure honest persons in euery parysshe which of a comon treasure / as of the treasure of ỹ pore, might prouide euery weke as moch as shuld be nede to euery house of the pore. And ỹ by portion after ỹ nomber of the pore. And that they shulde exhorte the ryche to gyue their almes to ỹ comon treasure and to bequeth ỹ they wold bequeth by theyr testamentes other wayes to that comon treasure. For we cā find the meane to bylde great abbayes for to norisshe in delicate lyuing frōg people that may labour & sometime hores and baudes also And why can we not as wel fynde the meane to do our charitable workes accordinge to the gospel to the pore impotent syke & feble, we shulde also bye houses for the pore to dwell in as are the hospitalles sytuate in a fayre pleasaunt & large out of the towne. And lykewyse shuld we prouyde vnto them an honest man ỹ mought euery day make vnto thē a sermon shewinge vnto thē ỹ worde of god for to confort them in their pouerty & languores, whiche shulde be a seruyce honest holsome and very acceptable vnto god.

¶ Howe that we must pay taxes and subsydies in ayde vnto our prynces. The xxbiij. Chapter.

When

WHEN ſaynt Paul had conuerted the gentyles vnto the chriſten fayth / then thought the chrysten (ſeing that nowe they had gotten god for their lord) that they ſhulde be delyuered from theyr erthely lordes / and that it ſhulde be no more nedeful vnto the to honour their temporal lordes nor to pay vnto them taxes or taylles, whith opynyon ſaint Paul reproued wrytting vnto the Romais. And albeit that god almyghty hath delyuered von by his ſonne Jeſu Chriſt from your ſynnes and from the ſubiectyon of the deuyll / ye may not thynke that ye be therby delyuered from the obedyence and ſeruyce of your princes and lordes of thys worlde. For the ſeruyce that ye do vnto youre pynces is not hurtfull vnto your helth. It can but only hurt or greue your body and temporal goodes yf percaſe ye did pay vnto them any taxes or ſubſidies, whe they had no nede to requyre it. For theſe thynges ye ſhall not therfore murmure, nor grudge againſt the puyſſaunces, nether be rebel againſt the albeit that it ſo were that they ware very tirantes, to thintent that ye ſtirre the not to more greter anger, wherby they ſhuld take occaſyon to do ỹ more greater oppreſſion & greue to the chriſte. For ye muſt labourr to gyue good enſample vnto other by your pacience for to drawe your lordes after ỹ maner from their euyl lyfe as they ſhalſe and

Rom. 13.

beholde your holy & peasyble conuersacyon. And therfore to him that axeth you taxe and subsydye ye shal gyue it him. In such thinges shall ye be obediēt vnto your lordes although they were panims, to thintēt by that meanes ye may drawe thē vnto the christen fayth

This is the obedience that s. Paul speaketh of in the sayd Cha. After this maner was our sauiour Christe obedyent vnto the temporall puissance, and payd the trybute mony for hym selfe and for s. Pet. Not that he owed it but bycause he wolde gyue no man occasyon to be offended. This shuld al the christen consider & kepe them selues frō murmuringe & grudging when subsidie or taxacion is axed of thē. But whē they are nought ẏ owest thē nought before god, for as Christ was passed by them ẏ axed tribut he ꝓfered them none, for he owed thē none, but whē it was axed he payd it as we haue said before. And ẏ lordz ought to be wel ware ẏ they opp̄s not their subiectes, for ther of they shall yelde a streyt accōpt before god.

Mat. 17

¶ Of men of warre & of the warre whether the christen may warre without synne an informacyō after the gospel. The. xxix. chap.

THE men of warre haue nothinge in the gospel for the gospell knoweth no mē of warre nor ẏ warre but only peace. Albeit that many doctoures say ẏ the men of warre is a thinge reasonable and good bicause of the

wordes of ſ. Joh̃ baptiſt who as wryteth S. Luke in the Goſpell(anſwered to the men of warre axing hi what thing they ſhuld do to be ſaued that they ſhuld hurt no mā but ſhuld be cōtent w̄ their wages. By theſe wordes wyll the doctours & Theologiens ſay ỹ the men of war may pyl & do eupl without ſyn. But they vnderſtand not the wordes of S. Joh̃.

Ye muſt vnderſtond that the teaching of S. Joh̃ brought no man vnto ful perfection. He did but only make redy the herte of man vnto God & vnto the teaching of Jeſu Chryſte. He rebuked the moſte gratteſt eupls by hys preaching. He did but only the begining of righteouſnes/as thought he wold haue ſayde. If I ſhuld al attōce forbid you the warre, ye might not yet for ỹ weakenes ſuffer it, nor ye might not leue it al ſodeynly. But begin firſt to leue the moſt greateſt eupll as to do hurt & outrage to other, as to burne, to kyl, to pyl & ſo forth/ and be alwaies cōtent with your wages.

So was ſ. Joh̃ none other thyng but as a man that abateth & cutteth of from a pece of tymber the moſt greateſt knottes. He dothe it not to thintent ỹ it ſhulde abide ſo. But when the knottes and warres be cut of then cometh a better carpenter that planeth it and maketh it more ſmoth with a large fyne rabot. Lykewyſe did ſ. Joh̃ by his preaching. he did but only abate & cut of the great knottes/ that is to ſay, the great ſines. And yet they were not clene taken awaye & cut of tyl an other better

mayster Workman came after and cut them of
with his fine rabat. And therfore was he no-
thing els but a Voyce crieng in ỹ desert which
Esa. 40 crieng. Make redy the way of the lord, make
streight his fete pathes. He was not the lyght
as saith s. Joh. He could not perdō our sines,
Joh. 2. for he was not christ He was but only a Voice
a foregoer and a shewer which made redy the
way against the coming of Christ. And for this
cause did s. Johñ sende his disciples to Jesus
Christ whē he shulde die to thintent that they
might lerne the ful perfectiō of hī. For he had
but only made thē redy to come vnto Christe
for this cause & reason it is al manyfest that s.
Johñ hath not praised ỹ warre by these wor-
des but rather hath forboden it. As teacheth
al the gospel, for as it is a thing euyl agreing
that the hond fyght against the hede, So is it
a thinge as euyl agreinge & great syn that one
christen warre against the other. For we are al
brethren & members of one body, the body is
Rom. 18 Christ / which in all his lyfe preached peace &
concorde to al them that he taught.

Saint Johñ in hys fyrst epystle sayth, He
1. Joh. 4. that hateth hȳ brother is an homicide we may
hate no mā, we must loue our ēnemies we must
pray for them & do good vnto them that per-
secute vs. Howecā it then be possible after the
gospel ỹ we may war without sinne wherin so
many people lose their liues & wherby so many
psons come to wyldenes ryot and euyl lyfe.
Therbe textes in ỹ canō lawe that suffer some

warres

warres. But the teachinge of Chryste forbydeth al warres.

It is a thing horrible & dangerous for body and soule to enterprise & moue a war. For all malice raneth in time of warre. Neuertheles whē a cuntrey is invaded or a towne besieged, & when the comon peace is troubled, & greate violēce is done vnto subiectes the lord of that cuntrey is bounde by brotherly loue to helpe hȳ subiectes, & to defend thē to punysshe the evyl, & to put his lyfe in ieoperdy for his subiectes.

But he must alwayes beware ỹ he do it not to reuenge his owne wronge or for to enlarge his londe & lordshyp, but only to defende hys subiectes, & so may he vse ỹ horrible busynes of the warre charitably and christenly.

But if it were possible to agre for gold or silver, he is bounde to do it. For ỹ lyfe of a christē is more worth then all ỹ riches of the world.

A lorde shal thinke alwayes ỹ there is a kinge aboue hi in heuen before whō al persons shal yelde accompt at the last day of iugement ye of the lest workes & thoughtes that he shal do, be he kinge or Emperour, Pope or Cardinal, noble or vnnoble, ynge or olde.

We rede that the people of Israell dyd war many tymes but their warres warre but al figures, as saith s. Paul, wherfore it betokneth I. cor. 10
to vs ỹ we shal lykwyse fight not ỹ one against the other, but against our selues. ỹ is to say, against pryde, wrath, couytyse, lechery, hatred, envye, and suche other.

Howe seruantes

¶ Howe seruauntes shulde lyue a doc-
tryne after the gospell. The
xxx. Chapites.

Seruauntes that serue theyr
lordes, maistres, ladies, & ma-
istreses, shalbe true vnto them
as vnto themselues & shal al-
wayes do the profyt of their
lordes, & maysters as though
it touched thē selues. They
shal not do their seruyce only for tēporal re-
wardes For þ mast by thy seruice that þ doest
vnto thy master please god as well as though
thou were in the churche prayng on thy knees.
Therfore thou shalt do thy seruice by fayth
& lone in god thus thinkinge in thy selfe. Be-
hold dere lord god I thāke the þ thou hast not
made me riche, I am wel content with þ state
that I am in. I wyll with a good wyl for the
loue of the ferue al the world. And I thanke
the that þ hast made me worthy to suffer any
thing for thy loue. & that I may in this world
be one of the lest & lest esteemed, when þ feruest
thy lord in such a fayth with a good wyl thou
receyuest not only þ reward or wages of men
to whō thou ferueſt, but that more is of god.
Therfore þ shalt do thy labour diligently &
loyfully not as thongh þ dideſt serue a mā but
as thongh thou dideſt serue god as truly thou
doeſt. For so doth. Paul teach the writing to
Ephe. 6. the Ephe. where he sayth. Seruauntes obey
vnto your carnal maysters with feare & trem-

bling

sling in innocency of your hertes as vnto Jesu Christ, not with seruyce in ỹ eie sight as men pleasers, but as the seruauntes of christ doing the wyll of God with al your hertz with good wyll, euē as though ye serued ỹ lord & not the

Remēber also that what so euer good any man doth / that shal he receyue agayne of the lorde whether he be bounde or fre / and again vnto the Collo. Seruauntes (sayth he) obey vnto your bodely masters i al thiges not with eie seruyce as men pleasers, but in simplicite or innocency of hert fearing the lord god. Do al ỹ ye do with a good wyll, as though ye dyd it vnto the lord God, & not as vnto men, knowing ỹ ye shal receyue of the lord the reward of enheryptance, for ye deserue the lord Christ But he ỹ doth wrōge shal receiue for ỹ wrōge that he hath done, for ther is no respect of persons. And s. Pet sayth in his first epistle. Seruantes be subiect in al feare vnto your lordes not only vnto good & curteys, but also though they be frowarde. For it cometh of grace yf a man for cōscience toward god ende grefe suffe eynge wrongfully. For what prayse is it yf when ye be beten for youre faultes ye take it paciently & But and yf when ye do well ye suffer wronge & take it paciently, then are ye great thanke worthy by fore God. Therfore thou shalt in al thinges haue god alwayes before thin yies & not the mē whom thou seruest outwardly. As did Paul the bysshop which put him selfe into the seruyce or the lordes of the

Colo. 3.

1. Pet. 2.

sonne of a widowe. And bicause ẏ he had giuē al his goodes for the wyl of god. He gaue also him selfe into seruyce for the loue of god, for to delyuer the sonne of the wydowe.

Be not sory ẏ thy master doth not suffer the to go to the church to here masse. For ẏ mayst please god aswel in doinge thy worke by such a good intent as though ẏ were in the churche whē thou beleueuest, but ẏ must do thy labour in such a faith as is before sayd, god regardeth not what thinge we do or in what place we be but of what courage & in what fayth we do it.

The seruauntes shall take good hede that they anger not theyr master or mystres. And when it shal so happen ẏ then incōtinent they thē axe forgyuenes. He shal alwayes honour his master beringe his hasty wordes/ keppynge him selfe that he do not rebel & answere spytfully vnto his master. For thou art bounde to support him & to gyue place vnto him. As the

Gen. 16. aungel taught vnto Agar ẏ seruaunt of Sara the which flede from her mystres as it is wryten in the. xvj. Cha. of Gen. where the aungel came vnto her and sayd. Go & tourne toward thy lady and hūble thy selfe vnder her honde. So shulde the seruaunt humble hī selfe vnder his lorde/ and when he hathe angred hym to appease hym agayne with humble demeanure and obedience. So did s. Paul theholy apostle make agrement betwixt Onesimus and Philemon from whom he was flede away.

The lordes and masters shal vse their seruauntes

nautes as men not as asses They shal entrete them louyngly and softly / and not as tyrantes / for they be theyr Christen brethren and members of one body (that is) of Iesu Christ wherfore thou shalt not ouer charge the with thinges not conuenient or vnreasonable / but y shalt vse them as members of thin owne body For Christ is our hede / and we al to gither be his body, and euery one of vs by him selfe is a meber of his body be he man or woman, lorde or seruaunt / rych or pore / as writeth s. Paul vnto the Corin For this cause as no man hateth hys owne members / but kepeth them in as wel as he can. So shall we loue the one the other and shal serue by charite and socoure the one the other / as one member socoureth an other. It was sometyme the custome that all persons dyd cal the one the other brethren and systers. Thys dyd the appostels instytute to thyntent that the hethen mygbt knowe what loue there was amonge the Christen / we maye fynde many maysters nowe a dayes that vse theyr seruauntes lyke asses, not lyke men / nor lyke theyr owne members / wherof they shall yelde vnto God a full streyte accompt s. Paul exhorteth you to entreate yous seruauntes with al swetnes. Ye masters (saith he) shewe the same loue & dilectyon vnto your seruauntes that they shewe vnto you, abstey-nynge your selfe from thretenynges remembrynge that theyr master & yours is in heuen. And there is no respecte persons byfore hym.

And vnto the Collo. ye masters do vnto your seruauntes that which is iust and egal remembringe that ye haue also a master in heuen. Neuerthelesse although the masters be rygorous and herde yet I cunceyle (with S. Pet in his fyrst epistle) all seruauntes that they take all that theyr masters and mystres ley vnto their charge paciently / and that for the loue of god yf it be not so that they commaunde to do a thing ẏ is against ẏ cōmaundement of god, for i such a case they must rather obey god thē mē. As sayth s. Pet in thactes of thappostels.

¶ Of the wedowes lyfe a short informacyon after the gospell. The. xxxj. chap.

THE APPOSTLE S. Paul teacheth vs wrytynge to his dyscyple Thimothe that the widowe shal vse her lybertye vnto the honoure of God and that she shall serue wyllyngly the poore wasshynge theyr fete / and socouringe them after her power. And to thintent that she shulde haue wherof to socoure the poore she shall not runne a boute ydel from house to house clateryngе / but shall gette her expences in her owne house by her laboure. And she muste keye her selfe from ydelnesse / and from delycate eatynge and drynkynge for by such

suche meanes they fall into euyll desyers and foule synnes. Suche wydowes so lyuynge in carnall pleasure/ lyuynge be deed alredy/ As S Paule sayth in the sayd place. They lyue in a daūgerous estate/ it were moch beter that suche wedowes dyd marye agayne then so to lyue in ydelnes and pleasure.

But the wedowe so taking her pleasures desireth not the euerlastinge lyfe/ bycause she hathe no traueyle here/ and thys is the greattest blyndnes that any person maye fall into. And therfore it were moche better that she were maryed agayne/ for the carefulnes and rule of house kepyng/ and the obedyence that the maried woman is vnder her housbonde deliuereth the person from euyll desyers, and for thys cause counceyleth saynte Paul that the yong wedowes shuld mary agayne.

¶ Laude and honour be onely vnto God. AMEN.

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Thus endeth the Sum of the holy scripture. Imprinted at London in Fletestrete / by me Robert Redman / dwellynge at the signe of the George.